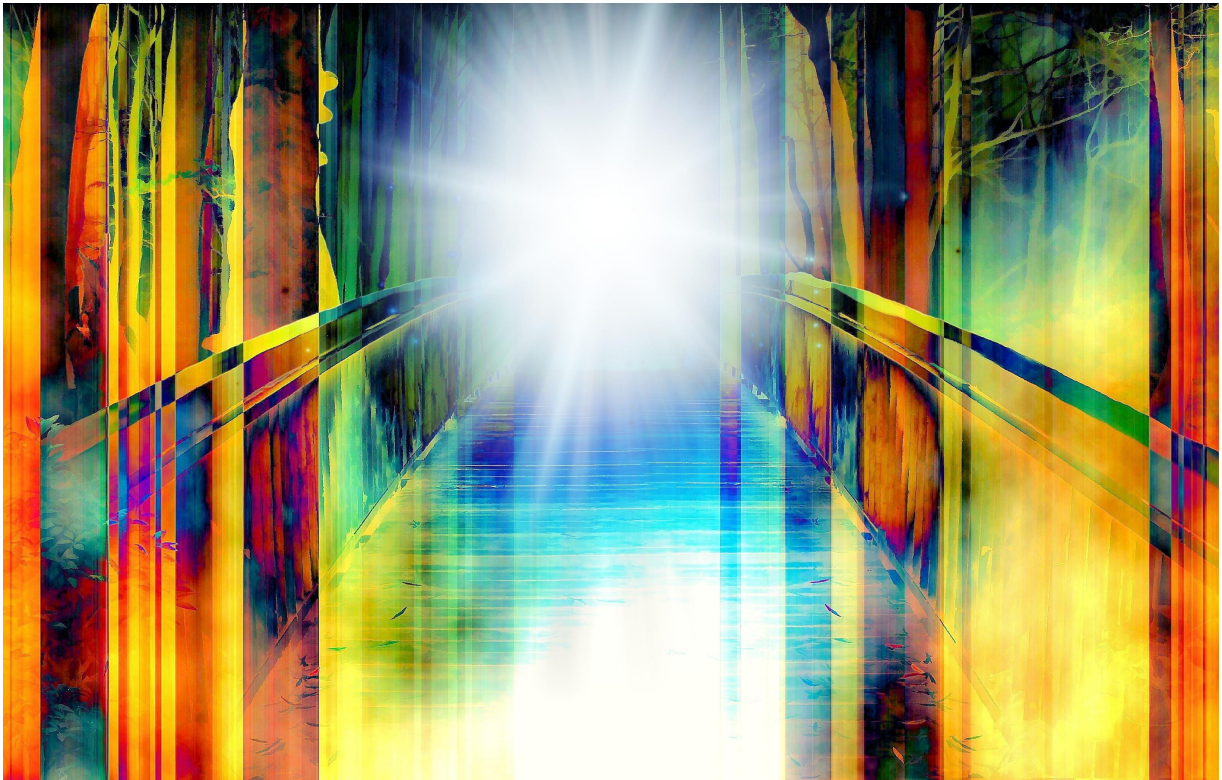


Morphing with Light

Or the Use of Flowers and Other Hyper-space Doorways
Together with Numerous Critiques Including
A Partial History of Attempts to Construct Interstellar
Transport Using Small Pieces of Recycled Paper
All Rendered in the form of
Essays Mystical and Critical
With a Narrative of Spiritual Experiences,
an Exploration of Some Illusory Forms
and the Essence of Everything



Text copyright 2014 by J. Davis but is released
for free distribution on the internet under the Creative
Commons Attribution-NonCommercial-NoDerivs

(Some images — see citation links — are Attribution-NonCommercial-ShareAlike)

Contact: mystic1muse@gmail.com

Note: See table of contents on page 239.

Morphing with Light



There is a light behind forms. We could call it the life, soul or spirit of form. Whatever its name, it is the essence of things, the inner meaning of things. To read a thing well, is to divine its inner light. In paragraphs, we call it understanding the meaning. In relationships, reading well is the evocation of love. In nature, it is resonance with beauty.

The best reading of anything is morphing with light. To get at the inner meaning of a thing, we identify with it, merge with it. And to read well, we must go deep into a thing and deep into ourselves. These two depths are intimately related. Morphing with light is true consciousness, and it is both revelation and self-revelation.

Everything is in degrees, and the shades of meaning and degrees of light are of infinite variety. So morphing with light is really a multi-dimensional process. I'm thinking there are worlds of light behind all forms, and each revelation leads toward the next.

Magic and Meaning

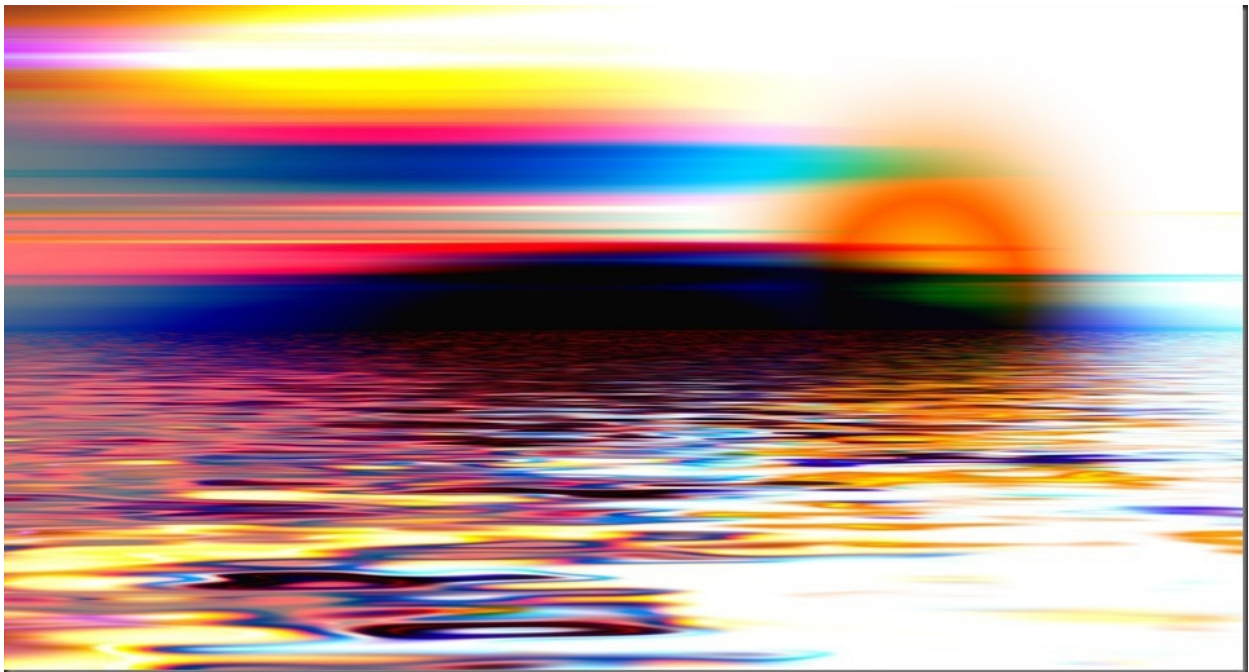


I tried to read her in stories, and in the books called sacred and most secret, yet she eluded me. Sometimes I thought I caught a glimpse of her in nature, but it resolved into shadows. I was sure, I knew, that if there were shadows there was also light. So I invoked an elaborate alchemy of approach, yet no prescription sufficed, and she yielded not. In the stars I looked for her, but every map gave more questions and never the face I sought. Glimpses, shadows, glimmers, always the gray game but never the luminous face. I made an alter of finest quality – by this I found exactly and only my creation, nothing more. She held herself aloof from the ancient images; my charms held no appeal. We gathered to invoke her name, but to no avail. Every charm was dispersed, and every craft and every conjurer's task was as nothing to her. All commands, all entreaties came to naught. To number and element she remained immune. Nothing cast or broken, nothing done or woven, no cycle, no intonation served.

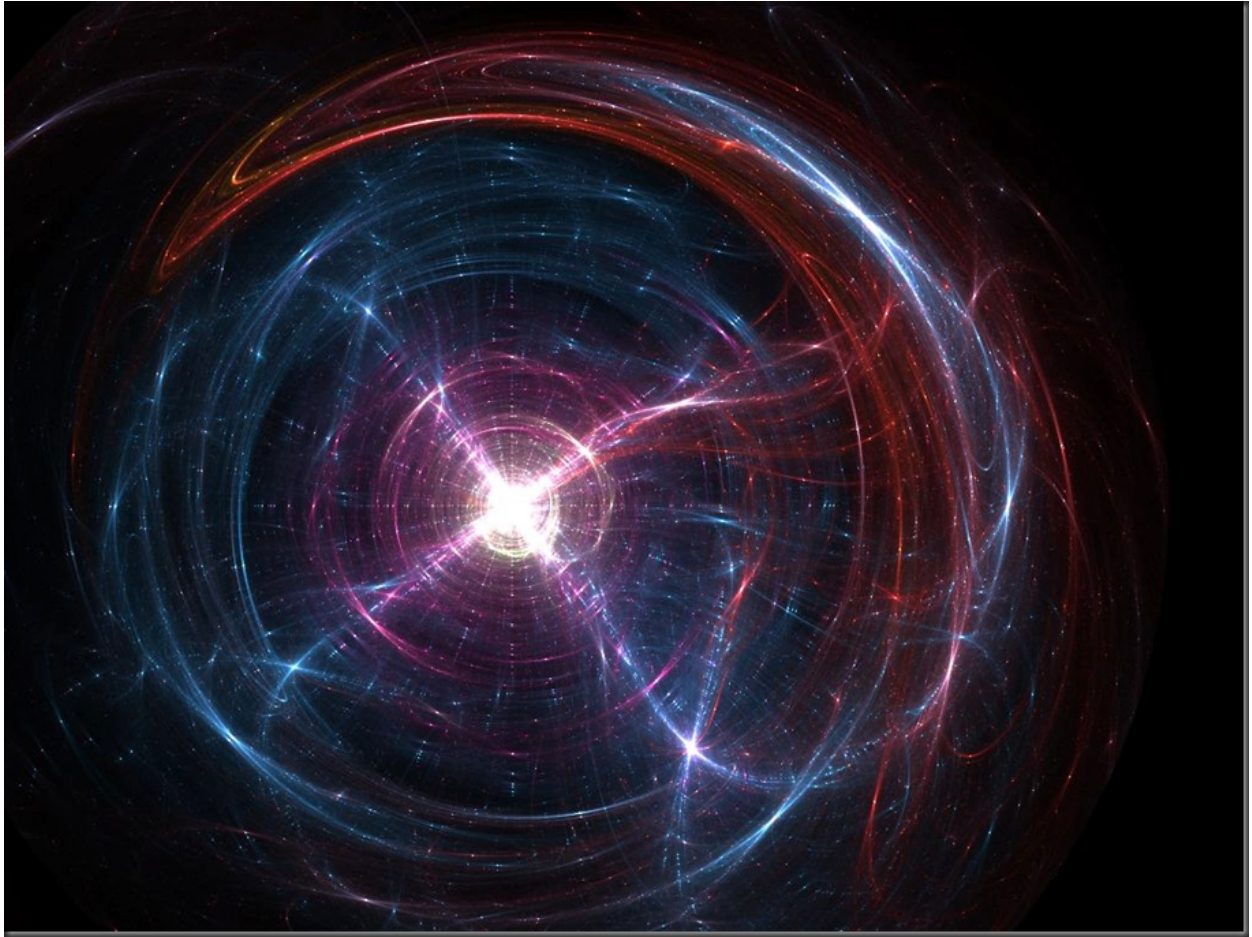
What was the strange and mysterious place of her birth? At first I thought the ancients had sent her, and that the word of her coming was already known

among the simple people, even mirrored in their rituals. Then I thought she had always been with me, waiting for the day when she could speak. But I learned she had spoken long ago, and many times since, and down the ages to present moment. She had come to me in luminous dreams I had not remembered. She sang and whispered, but I did not notice. I know now how distracted I was by my toys and tricks. Coming to this, I dropped them, and on a morning before the coming of dawn, I left all behind. I went then to the mountaintop and sat in silence for a long while. There was nothing within, and seeming nothing without, and I felt and knew that nothing of the old was needed now. Life became simple. I had nothing and needed nothing, save something to give – and that would now be the object of my quest.

And when the sun rose, she came to me at last. Not as whisper but as thunder, not as glimmer but as a storm of light. Her shafts of song assailed the secret places of the soul. She sang a new alchemy that cannot be bound in a sacred book. Her presence unveiled a new history of the world all laid in geometry of fire. Her charms were constellations, her craft a sphere of glory, her magic the sunlight of a thousand worlds.



Intellect and Intuition



Suppose we say, "True intuition has nothing to do with the intellect." Is this true? False? Something in between?

The thought is both true and not true, depending on what we mean. It is true in the sense that intuition is "above" the mind. Certainly, intuition transcends the mind. At the same time, there is a relationship. Intuition must be expressed and embodied in the mind and heart on a personal level. That which we are on intuitive levels must become incarnate.

And here is the catch: unless the mind is well trained, controlled, developed, focused, integrated with the rest of the personality, then the intuition will not be able to express itself or will do so in an inadequate or distorted form. So, paradoxically, the mind and the harmonious integration of the personality as a whole are crucial to the unfoldment of intuition.

Without paradox appreciation, a thinker tends to latch on to one end of any given idea or statement which then degenerates into misleading dogma. Every metaphysical axiom, as mentally apprehended and expressed, demonstrates paradox. The essence of every right formulation is in between yes and no, where the truth is the golden mean between two poles. The faculty of seeing past divisions and contradictions to the underlying unity is a leap in perception, yet the failure to appreciate realistic divisions that are before our eyes is also ignorance – another paradox.

Subjective and Objective



Is “truth” totally subjective? The word “subjective” is often used as a way of dismissing an experience as not real or indicating it has no validity in the scientific sense. And “science” (read objective, material, and physical) is the implied contrasting view that, by comparison, invalidates the merely “subjective” perception. But the conceptual-terminology-division of objective science on the one hand and subjective metaphysics on the other is fundamentally misleading.

Consider the symbol of the hyphen. The origin or root meaning of the word “hyphen” derives from a word meaning “one.” It means, literally “one.” This simple symbol relates or unifies words, and by extension their corresponding concepts. It is a conceptual tool and reminder that we should question each dichotomy to see to what degree we are satisfied with a given intellectual division.

For instance, in some metaphysical writings one comes across the concept of spirit-matter. Spirit and matter are regarded, in a sense, as one “thing.” (“Thing” is not quite the right word, but it will have to do.) The idea here is that spirit and matter are parts of a continuum. So also such closely related concepts as physics-metaphysics, and subjective-objective. This way of thinking suggests a method of reexamining words and concepts, and in this light we may reasonably think that it is not correct to say that truth is “subjective.” Also, it is not correct to say that truth is “objective.” To separate things in such a simplistically binary way is unnatural because in nature and in our experiences we find gradations everywhere. Such analysis may remind us, for instance, that what we regard as the most objective science is the product of a subjective entity, the human mind.

Likewise, it is not correct to say that truth is personal or impersonal. All such binary verbal-conceptual formulations always miss the mark to some degree. When we submit to the divisions implicit in the many word dualities, we automatically set up more or less false psychological and perceptual divisions that mislead us.

We could say that truth is both objective and subjective, though this is an approximation. Or we could say that whatever is the next evolutionary step for us (or more broadly, for any entity) is our or their “truth.” It is not that this is “subjective,” but rather that it is individual—a different thing.

We can explore in the same way the individual and the universal, the absolute and the relative. There is then relative truth defined by an individual’s current location in the scheme of things, yet all our individual or relative truths are surrounded, defined, and stand in relation to absolute truth. Our little truths derive their relative light and merit from an absolute foundation.

Home and Family



People idealize home and family, as if vaguely recalling some celestial correspondence. Yet most homes are rarely celestial, and often correspond to imprisonment and abuse that violates love. Over-emphasis on blood relations is often accompanied by a relatively loveless and unhappy bondage. So, instead of an oasis of culture, the usual home is mainly a karmic burning ground.

Ideally, a home would be a microcosm of true brotherhood. Brotherhood might begin in a good home, and would have far-ranging significance, because brotherhood transcends all the narrow groves of conventional clannishness.

Family Potrait by LuisArmandoRasteletti

Popular Appeals



We should be cautious of a teaching that is popular. Mass acceptance often means the truth has been diluted or inverted. A truly fresh and uplifting teaching is unlikely to appeal to large numbers because the appeal must be based on non-egotistic appeals that are not popular. The teachings of the great religions of the world were not popular at the time they were founded. After centuries of debasement, obscurations and distortions – only then did they descend to a popular level.

Image loosely based on the book Truth and the Dragon by Elsa Bailey

Cults



Definition of a Cult

Originally, the word “cult” suggested worship and was not pejorative. In modern usage the word took on negative connotations. The critical meaning of cult is, I believe, in part the result of the mental development of humanity where the mind begins to see devotion in its glamorous or illusory expression. Humanity turns toward the external, complicating the problem. We humans, in this devotional cycle, become hero worshipers and sadly, often in the sense of idol worship.

The pure devotion of the soul descends into the personality, becoming superficially ritualistic, superstitious, exaggerated, and exclusive—in other words, it becomes false and cultish. Even the word “cult” itself is used in a cultish way,

e.g. a cult is what we call the religious brainwashing down the street from where we receive our own religious brainwashing. “Wash” is the apt term, because water is the symbol of emotionalism.

Group-think is strong. Reflecting on the list of attributes of cults, one might ask, “Are not most religions and new age movements cults?” Have we not all struggled through life under the binding spell of one cult or another?” We can look at this question in the light of a useful concept: degrees. Applying it, we see there are not two categories: “cult” and “not a cult.” Rather we find that a great deal of human activity, particularly in the religious, metaphysical, and political fields, is cultish to some degree. And the presence, to some degree, of one or a few cult-like attributes—and especially the less crucial ones—would not be justification for the strong label of “cult.” As an exercise in critical thought, we could rate any given movement, assessing the prominence of each cultish tendency, on a ten-point scale.

The Size and Age of Cults

Some definitions of “cult” relate the word to small groups, but it is not the smallness of the group that is determinative, but smallness of mind. There is a tendency to think of cults as relatively small groups or minor swirls of activity within human society but sometimes small groups can be closer to the truth than large ones. So size is not always relevant to cult status—there are large and small cults, and very new and very ancient ones. Society may perceive a cult as something always outside normal or established human society, but large and long established cults also exist as an accepted part of society, even while not recognized as such by most people. Actually, numerous large cults are imbedded in the fabric of accepted society. Some of these have benevolent and attractive aspects, but careful thought shows how the dark threads of cult consciousness are woven in with the brighter threads of high ideals and humanitarian endeavor.

Assessing Gold and Fool’s Gold

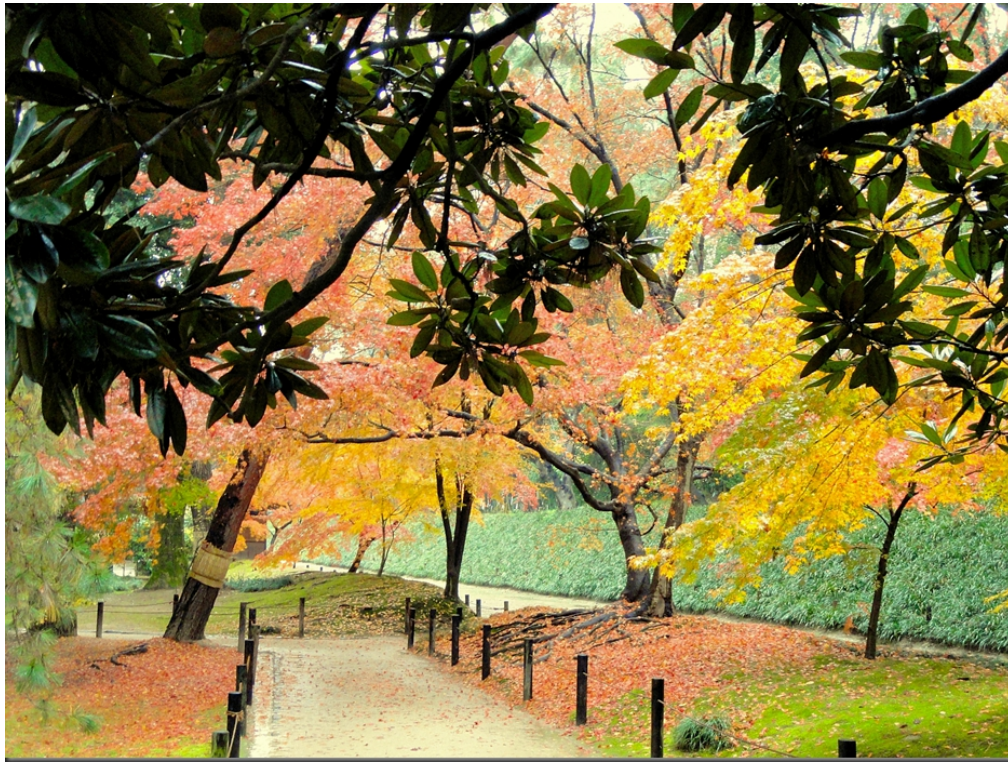
There are individuals beyond us in the scale of development and insight. There are always those to whom we can look for inspiration and those to whom we can

offer our help, however large or small that gift may be. But we should not try to shift responsibility for the course of our lives to a group or a leader. We should not – to put it in psychological terms – expect a leader or group to take the place of the ideal parent or family that we never knew, while we assume the role of a dependent child. There is nothing inherently wrong with the fact that we are at a relatively undeveloped state compared to some ahead of us on the path of life. The problem arises when character weakness or psychological immaturity, perhaps left over from an unfortunate early life, leads us to surrender ourselves to an individual or group. Such surrender diverts us from the higher possibility of experiencing relationships as a catalysis for the evolution of thought, love, and divinity within us.

A pseudo-teacher violates the law of love by engaging in a conscious or unconscious game of power that is dependent on the weakness and worshipful attitude of followers. That which is often most attractive to members of a group, a charismatic leader, tends often to encourage unhealthy dependency and hero-worship. The development differential between a teacher and ourselves should be an opportunity for an apprentice/master relation, and not an occasion for uncritical submission to authority. Moreover, the Teacher and the Teaching are always as much within as outside us. And it follows that without the inner teaching, the external is rendered a meaningless illusion. It follows also that a good teacher is one who encourages competence and independence in us, so reducing the distance between pupil and teacher. Such a relationship is the antithesis of cultism.



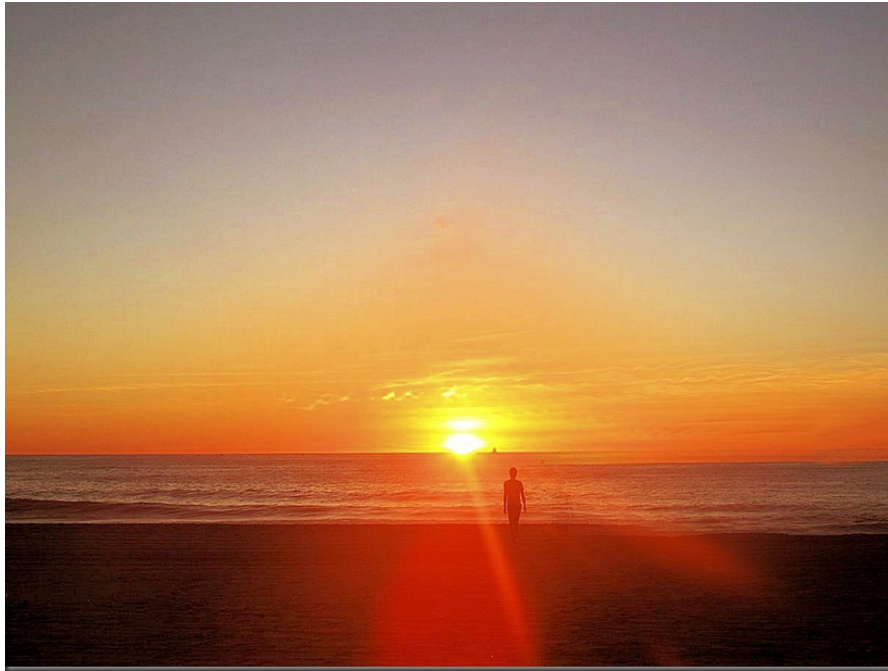
Human Chaos



Being frequently submerged in the chaos of our lower emotional natures means we fall continually into an unhappy half-life of existence. Our semi-conscious thinking makes us subject to the surrounding chaos of life, and our semi-conscious love deprives us of a happy outcome. And even when we manage to get our head above water, in this age of intensified communication, we are easily pulled down again into the crush of world chaos. So develops the path of our slow education through pain. This way stands in stark contrast to a path of actual love and wisdom.

How shall we endure the painful chaos of the world? The pains may spark inspiration and define the direction for our creative forces, but our work is with harmony. Essential optimism derives from attention to the spiritual depth, while pessimism or realism forces itself upon us in our attention to the chaos on the surface. Realism is educationally useful, but our main life focus is with optimism because thought creates. Education is good, and the work allotted to us defines the scope of it, but it would be debilitating to dwell indiscriminately on the horrors of the human scene.

The Future



On the shore of ocean with wind and trees,
With a love from childhood's dreams remembered.
In the dawn, a path of rose-red light.
Is it a place I see or the sparkle of Camelot?

I have known these grains of sand,
I have seen their gleams before.
They are the fiery stars within the earth—
The secret talismans of a future time.

These seeds of glory, these crystal promises,
They light the path at the morning hour.

Near the ocean with wind and trees,
With a love from childhood's dreams remembered—
It is not a place I see,
But eternity along a path of light.

Sphere of Life



Science divides the world into organic and inorganic, the living and nonliving. And we read of a time before there was life on Earth, and then a proliferation of theories to explain how life evolved from a material matrix defined as lifeless. In this conception, our mind stages a curious scenario where Mother Earth is a lifeless form, yet gives birth to life. In this dualistic picture, life mysteriously arose from lifelessness.

Metaphysical thinkers often affirm, in various ways, "Life is one," or "All things are one," or simply "All is one." Do they mean that organic things are one but that the material matrix that gave them birth is something other than and apart from the one? Or do they mean that organic life and nonliving matter are something other than "life" and that the spirit or soul, standing apart from these, is life? If we take them at their word, all is one life, however well disguised in forms organic and inorganic.

The curious “life from lifelessness” concept is less mysterious if we supplement the narrower biological definitions of life with a more comprehensive and unitary definition. Namely, that all is life – an atom is alive, a human is alive, and a star is alive, and the “big bang” or the “big bloom” is a living action. Life is motion, and in evolution, motion becomes less unconscious and more conscious. Apparent “lifelessness” is not “dead matter” but just latent life. Is there then life elsewhere in the universe? It follows that there is nothing but life in the universe. Moreover, it would appear stingy, if not wasteful of space, that divinity would evoke a little bubble of organic life around planet Earth and leave the rest of the universe in a dead state. Probably, divinity is much more lavish.

Self-centered Metaphysics



Self-centered metaphysics is a contradiction in terms. It’s a curious and often unnoticed fact that most schools and teachings termed metaphysical, place the major emphasis on more or less mundane egocentric concerns: awaken your psychic powers, get money, exercise influence, find love and romance, achieve personal enlightenment easily and quickly, and so on. There is a wide spectrum of desire-appeal in these that ranges from the “metaphysics” of winning a lottery to subtler goals like general self-improvement and gaining knowledge.

Given the current nature of humans, such motivations and appeals are to be

expected. But they are not about metaphysics but “bio-physics,” that is, the physics of bodies and their desires. In the normal course of life, we do need metaphysics to awaken personal powers, get money, exercise influence, and find love. With the exception of the last – and depending on what level of “love” we mean – these normal human goals are achievable without the confusion of redefining them as a spiritual path. But in a curious way, selfish appeals and methods get wrapped up in various “spiritual” and would-be “supernormal” packaging. The seduction of that is that we can go on living an ordinary life while entertaining the ego satisfying illusion that we are on a special spiritual path.

Goals like self-improvement, gaining knowledge, or getting clear of personality limitations can begin to shade up toward something spiritual since they can support a healthy and more integrated personality. And we need some measure of progressive normalcy before we can expect safe progress toward the spiritual or supernatural. Our practical pursuits are useful training and help to develop faculties in us that are a fitting prelude to spiritual progress, and moving toward the future our earthly abilities lend themselves to use on higher turns of the spiral of life. But, as often happens, more or less egocentric concerns saturates the beginning, the middle, and the end of pseudo-metaphysical teachings.

We search for happiness, and real happiness is spiritual sunlight. But when approaching the spiritual, any desire emphasizing our egocentric concerns dims the light, and acts as a barrier separating us from the goal. We achieve happiness not by grabbing for it, but as a byproduct of love, a radiant sun-like disposition and motivation. For spiritual things, we achieve by radiance. But the ego in us is not radiant, not giving. It is like a grasping hand, whereas the higher symbol is an open hand. Spiritual receptivity is like this open hand held out to the sun. And if we try to grab the light, our hand closes on darkness.

Child of the Past



What motives prompt our way in metaphysics, yoga, or religion? Ideally, we would be motivated by pure love, by beauty, and by a quest for knowledge that meets the needs of humanity, and incidentally our own.

But when we look to the world of metaphysical schools, the many yoga teachers, the schools of magic, and religions of every description, it becomes clear that we humans fall far short of pure motivations. One may well ask, “Does religion have anything to do with spirituality?” Is yoga a home for egotist? Is religion a brainwashing for the confused and distraught?

It does not take much thought to see that most human activity is motivated by desire and fear. But we tend to think of desire and fear in their more gross expressions, and our imagination does not easily follow the more subtle forms of these, particularly as they apply to us personally. And so we may fail to see how these reappear in subtler forms as we try to follow a metaphysical path.

Have you met many people who had a “normal” happy childhood? It would seem that, on the chaotic surface of the human scene, benign childhoods are the exception rather than the rule, and most of us pass through childhood’s school of hard knocks where our fears are aroused and our desires roughly shaped. We humans, as a rule, carry with us an, “inner child of the past.”

Do we imagine that the fears and traumas, the unfilled needs, the chaos of the human relations, all this heavy childhood karma – do we imagine that when, coming to the threshold of spiritual life, we readily leave it all behind and pass unscathed toward a higher path? Do we rightly picture ourselves at some high degree above it all, plunged into a baptismal pool, passed through purificatory fires, made new by faith, saved, cleared, born again to sanity at last, and grounded in deep knowledge? Perhaps ideally it might be so, were we the true, the profound students, the enlightened, the magical beings, the keepers of sacred fires; were we even half of the forward leaping glory that our optimistic souls project.

But if we look in the mirror with more realistic eyes, we may find that our motives overlaid by the pains and shadows of childhood. For the child, an ideal father should be worthy of adoration. But such being is relatively rare, and more commonly a bad father meets us again as a bad god or a bad guru. And a half-bad father is joined to us again as a half-shadowy teacher. Or even if the teacher is more or less good, we take them under false pretense of our hidden unfulfilled desires, our secret devotional needs; so we fill the vacuum of our lost childhood with new idols.

Oh mother, father, where are you? The mother we would have, the mother we must have; we find her in our new religions, or we build her there. Our metaphysics abounds with mother superiors according to need, and sacred goddesses, and holy feminine types whether in the body or out. Why with a little help, we can become one ourselves. Father, mother, brothers, sisters, family! We readily yield ourselves to cults if by them we can buy the family we never had.

I do not speak against the sacred feminine; I do not disparage father fire. I only suggest we rarely ascend toward them with pure motive, and more often our motives are overlaid with the pained and unfulfilled ghosts of childhood. And it is easy to miss the way in which the heavy hand of the past spiders our days, for our motives are rarely all bad, being mixed with enough quality that, on first superficial look, all sparkles well to our eyes.

Love, Desire, and Broken Hearts



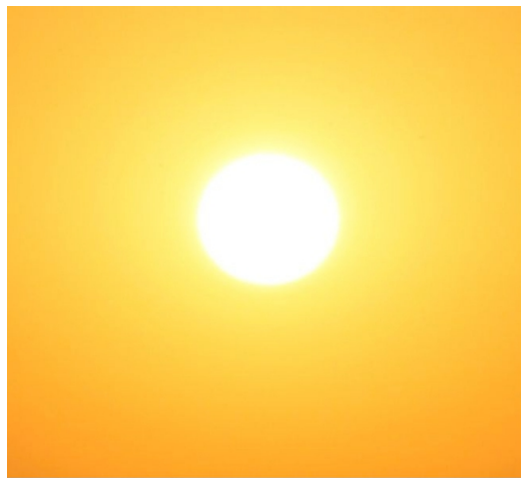
We do not want to confuse superficial emotions or sentiments with love and wisdom. Based on various emotions and sentiments we can act foolishly, but actual love is not foolish. Love can powerfully affect the emotions, but it is not an emotion – it is the transcendent light and power behind our best decisions. What I mean by “love” is love-wisdom, a spiritual energy at the heart of everything. This heart is not sentimental, but fiery and wise.

It may satisfy our sentiments to always act sweetly in ways that make our loved ones and us comfortable, or in ways that accede to someone’s desires. But this may or may not correspond to love and wisdom. A decision based on sentiment, or imagined love, may just as likely bring eventual harm as help. For instance, although pseudo-love or sentiment may move us to give everything asked for, regardless of long-term effects, wisdom knows better. And wisdom knows when to be disagreeable, and when to use a “yes” or “no.” In love and wisdom we find a far-seeing vision that senses the right type and measure of giving.

If we look carefully we may discover that what we sometimes call “love” is not love at all. Instead, we have a desire for love and a desire to love. And we are willing to do all kinds of things to get others to see us as desirable and attractive. We love the image and the ideal of love even when we are not quite sure what it all means. But this psychology is human rather than transcendental and is based on desire and sentiment rooted in self-interest. If we are honest with ourselves, we may discover that much of what we called “love” is really our self-interested desires in disguise.

We see a good example of how emotion can work if we consider the semantics of a “broken heart.” What breaks is not love or the heart, but our persistent and intense desire. We want what we cannot have and cling to desire in the face of frustration until it ruins our emotional life. But such pain is at a self-centered emotional level and not the level of the soul or love. Our so-called broken heart is caused by our desire. Love is the cure and not the cause of a broken heart, and when we really love, and love more truly and broadly, our broken heart is healed.

The Paradox of Self Love



It's often been suggested that we should “love our self.” What does this mean? If by “love your self” is meant “self-respect” or “self-esteem,” then it sounds healthy. And if we've been filled with self-hatred it may seem reasonable to try escape by replacing self-hate with self-love. But in this we may find ourselves on the horns of a dualistic dilemma – a tricky reasoning where the mantra “love yourself” may become a philosophical justification for selfishness and egotism contrary to love.

But what of “self-esteem?” Implicit in this psychology-word are aspects of ego or self. Yet mystic experience affirms there is only one real Self—so what is this part of self that holds esteem for another part? What is the division? What’s happening when we say we have self-esteem or that we feel good about ourselves? Perhaps when what we are doing at a behavioral level—physical, emotional, and mental—is more or less aligned with soul, then we receive an inner validation, a sense of harmony, a right creative tension. In this sense, self-esteem may reflect growth toward integration and self-awareness.

Yet consider the paradox. The thought of loving ourselves seems to imply there is one thing called “self” and another separate thing called “love,” and that we can direct one toward the other. By this thought it seems we cut ourselves in half, and in trying hard to “love our self” we might very well fail to rise above egotistic concerns—those very concerns which, when we are obsessed with them, shut out the light of love.

Perhaps the thought of loving our self may be born of a natural and understandable desire for self-improvement, or a desire to compensate for self-hate, or to feel better about ourselves. These are normal human tendencies, yet all are personal desires and not love, that is, they are acquisitive and not radiant. They may give some improvement or relief, but not transformation. Love is transformative, radiant, and unitary, leading us beyond the normal toward the supernormal.

Love doesn’t divide—it unites. I’m thinking that, to the degree that real love is present in consciousness, we don’t experience a division between “self” on the one hand and “love” on the other. In love there is simply one central shining reality, one positive consciousness, the consciousness of love. In that unified state we are in love, of love, and we are love. And when filled with love, we no longer need to prop ourselves up by an effort at self-love. Simply to love is enough. In the mystic sense, we need not think about loving our self. We need only think about the nature of love, its goals, and purposes and how to manifest these in our lives and in the world. We need only think of how we may most wisely express this energy, the light of our essential nature. The affirmation of the heart is not “I love myself,” but “I am love.” This identification is the power that opens the gates. It is enough to recognize that we are the power. It is enough to simply be what we are.

Divine Feminine



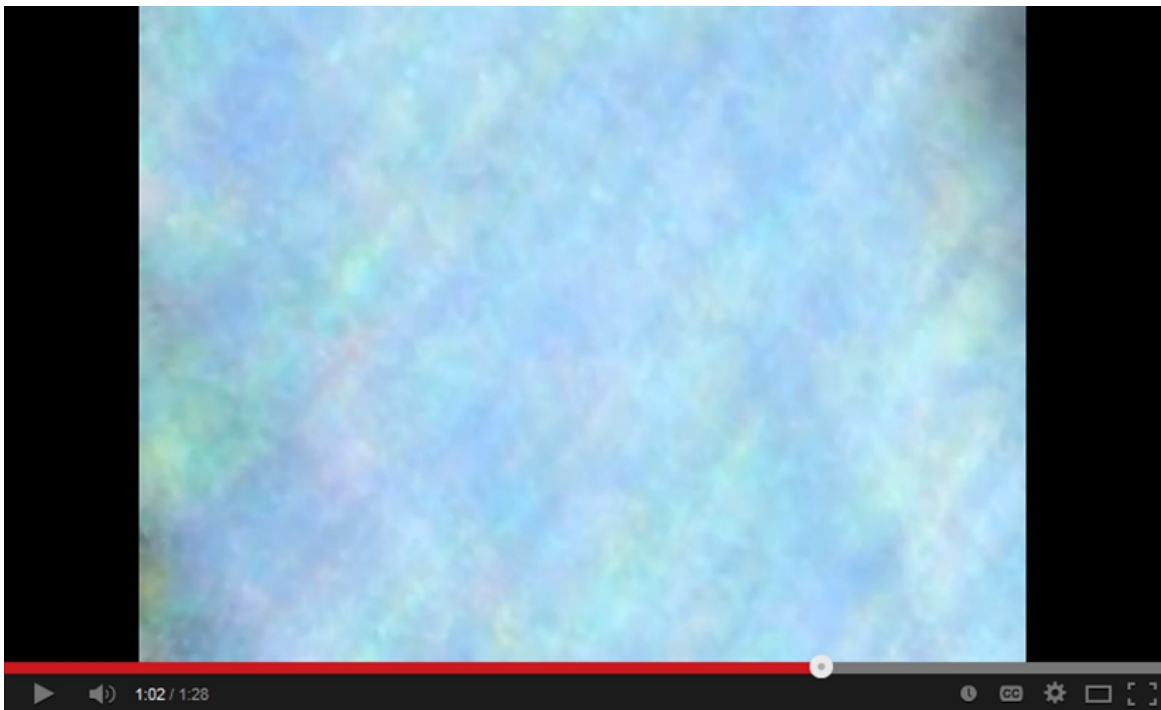
Many religions make God a “He,” and currently a much smaller number reference God as “She.” These, of course, are metaphors for the masculine and feminine energies or principles. Feminine and masculine in this sense are spiritual energies or archetypes.

The current dominance of God conceived as “he,” reflects the male dominated culture, which in turn is a reflection of mankind’s imbalance assimilation and understanding of the great cosmic polarity. No doubt the future will see evolution toward balance manifesting practically in human culture as full equality.

Though people think of God as “he” or “she,” it may be closer to the truth to think of God as a unity of both or as Life that is capable of manifesting as both, just as the same soul at different times is capable of incarnating in male or female form.

And about manifesting, or being born, it is this that is closely associated with the divine feminine. By contrast, we might think of the masculine energy as closer to the meaning of unmanifested divinity. So if “he” is God, then “she” is God in manifestation. Or, if God as “he” is light, then God as “she” is folded light, the light of God immanent and partly latent in all nature.

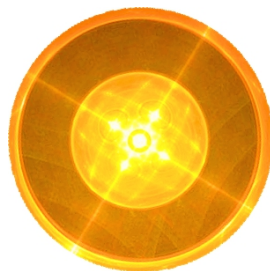
Words and Wind of Silver



Romance



Naturally, the subtler aspects of “romance” have affinity with intuition, with love, enthusiasm, mystery, the heroic, the beautiful, artistic works, the musical; the transcendental poets in this sense were romantic



Media Bias in the Thought-free Zones



The political-big-business-and-money-establishment powerfully conditions our televisions, radio, and newspapers. Sometimes this is obvious but often it is subtle. Most media like to create the impression of even-handed and objective reporting but this is frequently an illusion. Instead, stories are selectively emphasized and often worded in a way that is biased and deceptive, all the while giving a false impression of fair and honest reporting.

The problem is, people don't know how to think, and large numbers are ill equipped to handle the media onslaught, becoming unwitting media victims, hypnotized by slogans, appeals to fear, and materialistic self-interest.

Fox image by Peter G Trimming (modified)

Bags, Boxes, and People



We think, in part, by using many labels, a necessary and useful process when done with care. These labels are rather like bags or boxes into which we neatly put our experiences, our reactions, our environment, and our fellow humans. But often our labeled-boxes mislead us because the specific people in time and space (what they actually do, value, and represent) do not correspond well to the label. So the generalizations arrayed in our minds, under associated labels, can mislead. Ironically, our mental boxes can box-us-in psychologically. When our quick firm categories lack thoughtfulness, they act as blinders. Then, it's as if the boxes are not just in our minds but around our heads!

Image by Mendhak (modified)

World Events and the Forest of Scorpions



Each day the media shapes our picture of the world. Automatically, almost unconsciously, we absorb it. But when we assimilate the news, let us recall that what we see and read is not a true picture of the world, but a selected and edited view.

Somewhere each day some abused and love-deprived humans sank deeper into cruelty and insanity. Before the blood of their actions has time to dry, the images are beamed relentlessly into our homes and places of business. But also, somewhere today, heroic and compassionate deeds were done. Yet if we hear of this good at all, it is in small measure.

Certainly it is right to be conscious of significant world events. But what will we do with the large servings of insanity that the media delivers to our living spaces? Will we passively absorb the shock for its entertainment value, or will we let the horror evoke our compassion and sober us toward a broader sense of responsibility and action. We are like campers in a forest given a lengthy list of

all the dangerous and poisonous creatures for miles around. Common sense tells us that the list does not give a true impression of the life of the whole forest. Let us remember that the news given to us is not a true picture at all, and is not how the world really is, even in the outward sense. We will not find the world as it is in the news. But if we use our good will and imagination, our ingenuity and common sense, we can make our own intelligent revision of the of the picture and approach somewhat closer to the truth.

Yes, somewhere today and everyday, some abused and love-deprived humans sank deeper into cruelty and insanity. But also, somewhere today many heroic and compassionate deeds were done, mostly unseen and unnoticed. We will need our imagination and interior resources to paint a more realistic picture of the world. We must add, by an act of thought and insight, the solution and the positive dimension and the whole array of omitted and neglected events. Let us recall, with meditative intensity, that each moment countless good things are born, some beyond the horizon; perhaps some right next door.

Stop Words



In thought and communication we have a tendency to use what may be called “stop words.” For example, we may say, “God is Love,” or “Life is about awakening to truth,” or “Life is initiation into X.” The last word in such

sentences is often, as we typically use it, a stop word, a terminus of thought.

Words and thoughts are intimately intertwined, often becoming for us as if one thing. The sentences, the set formulas we arrive at, often have a kind of finality to them. We make our formula as a fixed sentence with a neat ending point, a point that may easily stand as headstone marking the death of our free and open thought. We do a mental word-spell that gives us the sense that we understand something, and perhaps sometimes we do. Yet the vast realities of life are far beyond our simple formulas and we may fail to appreciate the limited experiences of life that have given birth to our thoughts and words.

Today, I overheard someone say, "I know God is Love, but what does that mean?" This simple question is an achievement of considerable magnitude. Often, we fail to question meaning, and so in our busy verbal plentitude, fail to fathom the great distances between our words and experiences.

The proselytizer on the street corner asks, "Have you been saved?" "Have you accepted Christ as your savior?" Is it not astounding that people can launch such questions at each other?

In my formula "Words express thoughts," the last word is or can be another "stop" word. I suggested that we use words to express thoughts, but of course words also express emotion and sense experience, and even a world of things transcendent to these.

Perhaps the wise use of words is akin to crossing a bridge. We don't want to stop on the bridge; rather we want to crossover and ever beyond. Our use of words should be as fluid and free as the wind and the ever-widening depth of our experience. The bridge of words is no place for a permanent dwelling. Our life is in the infinite, so let our play with words like "infinite" be a truly free and open way.

Instant Versus Painstaking Forgiveness



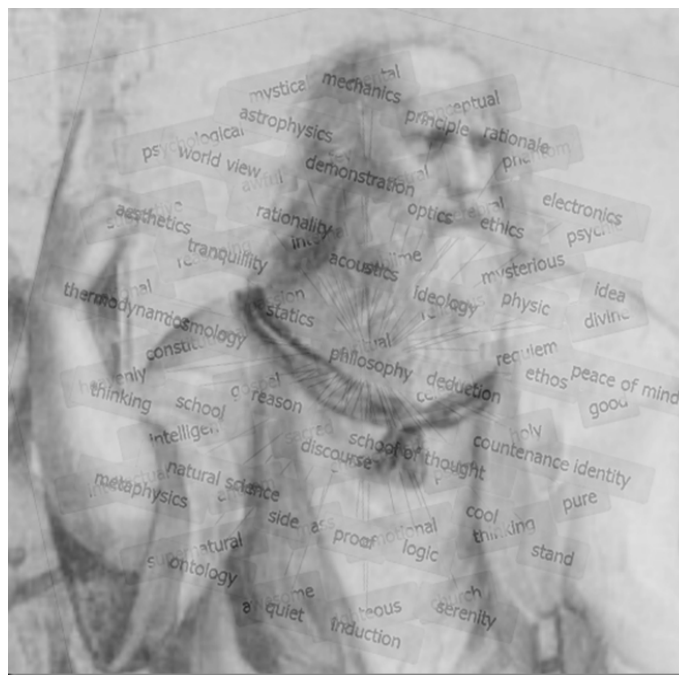
Some people approach forgiveness as a process, and given the unhappy sociology of most humans beings, many will need this method as a path of deliberate purification and release. Nevertheless, in a more fundamental sense, the concept of forgiveness is a concession to egotism.

An act of forgiveness in which we hesitate, in which we have to be persuaded to forgive, implies a certain failure on our part. In other words, what made us

withhold forgiveness in the first place? To hold a picture of our self as in the place of one who is about to forgive means that, up to that point, we've been unforgiving. So, the slightest hesitation or consciousness of our self as dispensing forgiveness is, in a way, a sign of failure and a lack of full spontaneous love and self-realization. To learn to forgive is good, but to not need to learn is better. That is why I like the thought of "forgiving" a neighbors "sins," so to speak, before they are committed. In an ideal state of uninterrupted love and forgiveness there would be no sense of separation, of "I" over here needing to forgive "you" over there. Love makes us a spiritual unity so there is no hesitation, and no sense that forgiveness is required because the emotion of being unforgiving never arises. Humanity is not there yet, but this realization would make the very concept of forgiveness obsolete.

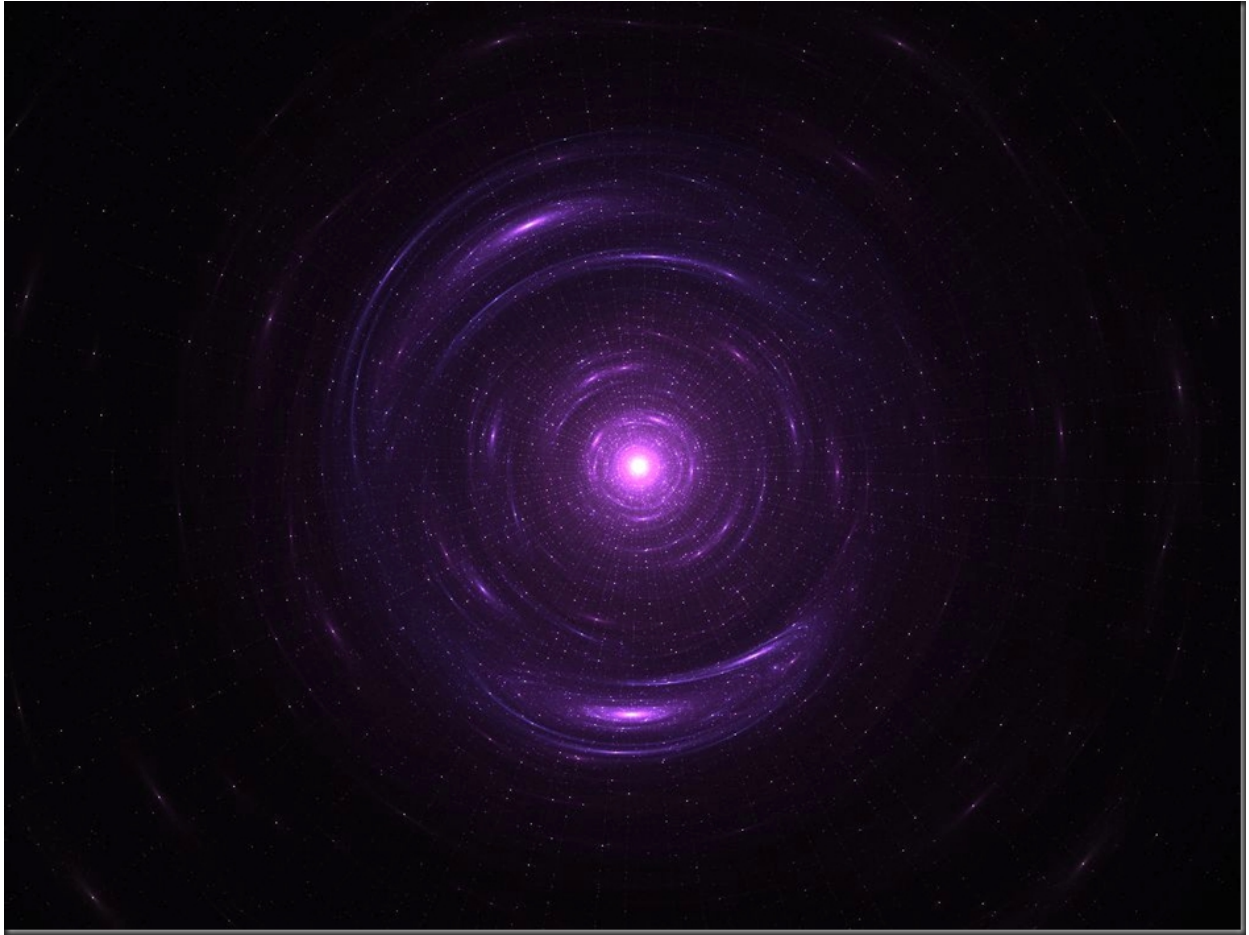
Photo by Greg Westfall

Lifeless Gray Worlds



Without energy and realization all the play with words and concepts is gray and colorless. Gray people can also talk of light and dark, of dualism and non-dualism, of Christ or Buddha, or cosmic consciousness. But in the gray world, it's all the same, all illusions dressed in fancy words, no light, no life, no color, no realization.

“Spiritual” Materialism



Physical methods are analogous to symbols, useful up to point, but dreary and confining as a primary occupation. Unless we find our way behind each symbol it becomes a shell, a useless husk. The center and the pivot of our life should be subtle. An approach to life that pivots on any physical method or substance is a fundamental error and incompatible with spirituality.

“The greatest moment is like the silent interplay of shadows in a budding forest – the silence of a thought’s interacting shadows extending inside me.”

– *Second Light*, Vilhelm Ekelund

The “O” in Opinions



“An obstinate man does not hold opinions, but they hold him.”

— Pope

We see in ourselves an egocentric attachment to small devotions and to ideas as things. Two-thousand years ago, Marcus Aurelius said, “Today I have escaped from all trouble, or rather, I have cast out all trouble, for it was not outside me, but within, and in my opinions.”

“Opinion” is often used as a pejorative word, one that people use to dismiss a viewpoint with which they disagree, the implication being that the one who expressed a thought is perhaps not properly educated on a subject, or lacks good judgment. We might think that the “O” in the thinker’s “opinion” has become a confining circle. On the other hand, it can be a sign of thought and character to adopt a definite viewpoint.

“Why don’t you be dominant once in a while, unshakable, sure, masterful?... To defer always, to be nice always, to go along always – this is no high ideal. It is foolishness, it becomes tiresome. Go ahead, be forceful. Make them hear! Have an effect... How will anything be achieved if you don’t assert the facts as you see them? How can you deal with people at all unless you have a thought, say it straight, and give it what it’s worth, make it heard.”

– *How to Like People*, Robert Jackson

Here we see the word “opinion” also has a more benign meaning, namely a judgment or estimation of the merit of a thing or individual – in this sense there is value in having an opinion and speaking it truly. The catch is, that to merit this benevolent sense of the word we would need to be informed on the subject and to have applied some illuminated thought power to it. Yet we often–and rightly–suspect our own diligence and question if the “O” in our opinion is sufficiently large and inclusive.

The Provocative Christian Time Machine



What if a died-for-my-sins Christian had a time machine that could go back to the crucifixion, and so had the power to change history and erase the bloody event. Does the Christian do so, knowing that the action will erase the

Christianity they have lived by? Or does he allow the whole horrible event to occur and simply watch?

[Image by Darren Hayes Time Machine \(modified\)](#)

Darkness Defined



Darkness in whatever form may be clearly defined as those things that give primary power to egotism, materialism, and the attendant harms that follow to others and to us. Essentially, the dark is anything hindering spiritual evolution—in other words, hindering Love.

Renunciation



One teaching says that non-attachment is, “freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.” Yet it may be early for us to idealize the renunciation of all desire, when we’ve not made much progress in supplanting our numerous bad desires with better ones, and it may be we’ve not yet even learned to enjoy taking out the trash.

And if the water is still and clear, we will notice reflected there the awesome beauty of the sky? And if the sky shines in the eye of a friend, likely we will desire to remain with this friend. And shall we also renounce future desires we do not possess? Naturally not, since desire is continuum and evolution of many refinements, and abstract philosophy will not serve as eraser. We must think realistically about desire. Renunciation is a supplanting process, and more of a direction and orientation than a decision.

“The essence is not in renunciation, but in realization of the especially Beautiful.”

— *Aum*, Helena Roerich

The Scope of Evolution



“Planes of evolution are made of the degrees of .”

— *Lover's and Others*, H. C. Morse

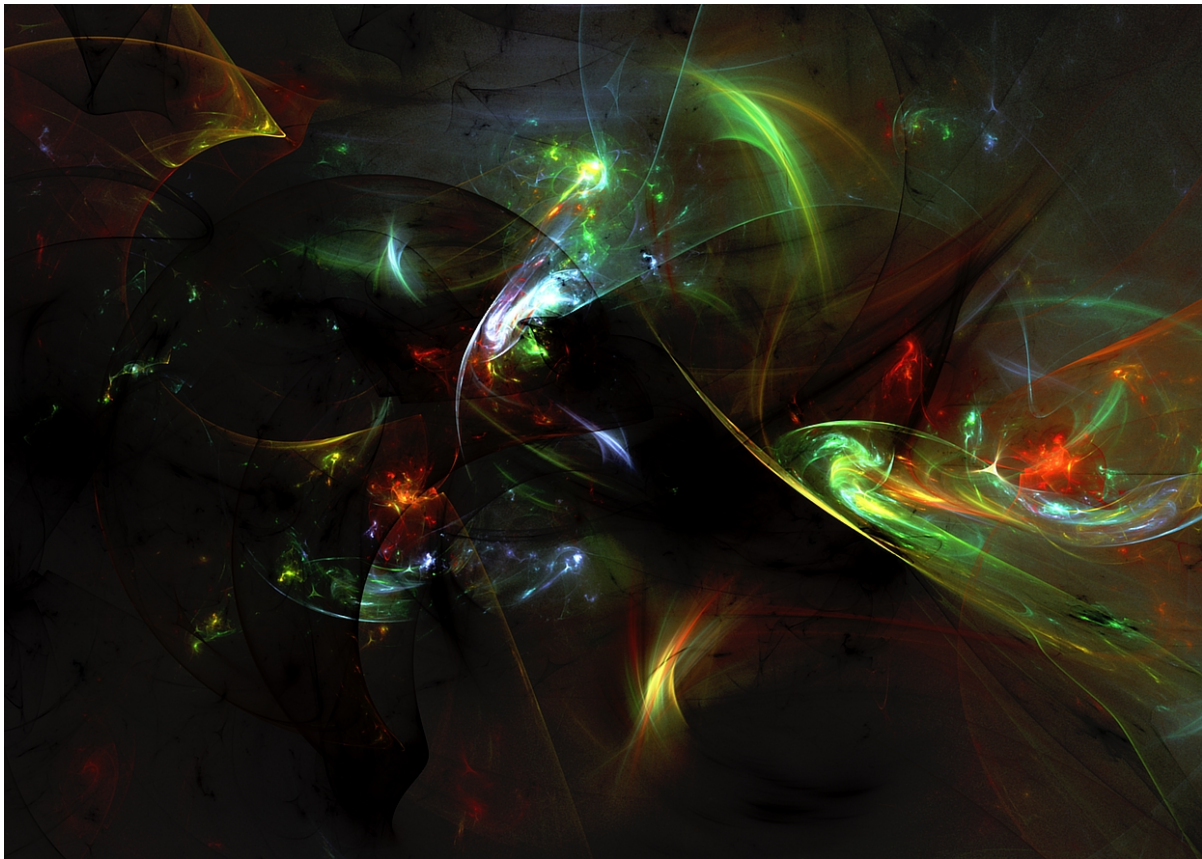
I think evolution is not simply adaptation and reproduction of forms but the development of relationship between spirit and form. Physical survival is a tool of evolution, but evolution in the larger sense uses and transcends death, advancing not just by acquisition of better forms but by adaptation of forms to spirit.

The scope of evolution is not simply biological survival. There is evolution of physical and spiritual fires that range from atom to man to galaxy, all expressing in a multi-dimensional universe, a spirit-matter continuum. There is evolution of

consciousness, of love and wisdom. There is evolution of powers and undreamed possibilities. There is evolution of beauty and mind. There is evolution not simply of blood but of spiritual radiance. I picture how the laws of nature express the will of the God, or if we like, of ascending gods and angels. And always, what we see and can reason about is but the smallest part.

“Gliding o’er all, through all,
Through Nature, Time, and Space,
As a ship on the waters advancing,
The voyage of the soul – not life alone,
Death, many deaths I’ll sing.”

– Leaves of Grass, Walt Whitman



The Builders of Fires

What does omnipresence imply? Are all the fiery particles “God particles?” When we build a fire, does God build it? It seems our sun builds solar fire, and even campfires would not exist without the sun. Do fairies help build campfires with the aid of the quantum angels of mind who live from the Sun? Modern scientists prefer a more mundane explanation; it is understandable since fairy dances are not so apparent. The subatomic structures of life and the primordial origin of the universe are also not so apparent, yet some argue about them with religious confidence. There is much to agree with about foolishness of religions, yet a religion of external science is not an improvement. The Sun as a local mundane fire is uninspiring, and subatomic particles make very small gods.

“Life is a pure flame, and we live by an invisible sun within us.”

— Thomas Browne



Skin

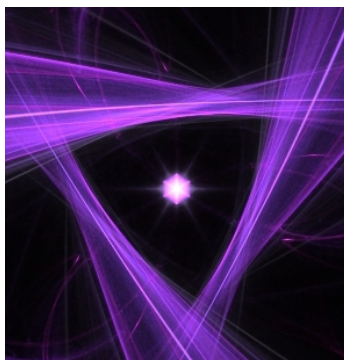


What an absurd and foolish thing, this idea of different “skin” about which humans make such a fuss. Is it possible to be more superficial than this? Look there at the man, the woman shinning in beauty. The aura is not bounded by skin, and people are not contained between their shoes and hats. Each “I” is a radiance without a boundary.

No-System



Some have advocated total, or near total, formlessness. The irony is that the thought of no-system can itself become a crystallized system. Besides, it's tiresome when someone constantly and systematically points to a blank page for everything.



The Descent of Energy



Culture and all arts and sciences can be pictured as expressing in streams of descending energy. Evolution forms under a rainbow of hierarchical influences. So the best of human culture glows with light borrowed from above, and the sunlight of spiritual impression, in concert with our own efforts, creates history.

Yet spiritual energy is like sunlight in the garden that can feed both weeds and flowers. We are often inept at grounding radiant energies in a beneficial and beautiful way and consequently we make a mess of things. The energizing and organizing impulses, through our unready vehicles, are misapplied. So many grand and glorious impulses from above, on contact with human psychology, become unfortunate travesties.

“A little soul holding on like a bulldog to the tail end of a great principle, and whip-cracking about among his fellows as he follows that principle around in its huge curves, is a deadly menace.”

—Frank Crane

The Body of Teachers and Teachings



We make much of the bodily aspect and it may even seem to us that the spirit is less real than the physical, so a “real” encounter comes to equal a physical one. Yet, only the spiritual component of each encounter is real. Without spiritual consciousness, a physical encounter is unconvincing and with spiritual consciousness the physical encounter may not be required. The external is, at best, an attractive adornment to a real meeting. Our ability to tie an encounter to a certain incarnate body is incidental. It is the energy component of any meeting that is essential.

And what of the bodies of the books and talks? Everywhere the mediators of

great thoughts show both grandeur and flaws – the best are like magnificent stained glass windows, but with occasional cracks, splotches of dust, or missing pieces. One must find enough greatness of spirit to love the grandeur while not remaining blind to the flaws.

I do not see total validity or total authenticity in any book or person. I see that spirit pertains to the essence of things, to the rainbow of spirituality that is the foundation of the universe. But all verbal formulas provide a picture that is “through a glass darkly.” The texts we have, like our personalities, are never entirely satisfactory.

There are limits to be considered in every verbal formulation as well as in those of us who draw on the formulas. The value of a good teaching is its merit as general guideline and stimulus to thought and reflection. In the details and specifics, and their application to any time and space, there is often much ambiguity and vagueness. So, in a sense, we are still on our own – otherwise put – the intent of a great teaching is not to turn people into “wind up toys.” Teachings are not the truth, but a catalyst to aid us in our approach to the truth.



Words Darkly Illuminated



Words are useful and support community of understanding when those who use them are, as the cliché has it, “on the same page.” Some language works against this through ambiguity or vagueness, which no doubt mirrors the corresponding weakness in human consciousness. Each person is free to spin words and concepts in a certain way, often without regard to the language of another or the confusion engendered. We can mitigate this Tower of Babel effect by paying close attention to the thinking and communicating process as mediated by words. One aspect of this pertains to the degeneration of terms and concepts.

Perhaps one of the most difficult word-meaning problems occurs in cases where the same word can mean opposite things. This sometimes occurs where unfriendly forces hijack a word with a benevolent tradition. For instance, a dictionary shows that the word “mystic” has suffered some debasement, having spilled over in its usage with the word “occult,” a term with some unsavory associations. So, a given word may point to its opposite where popular thought arrives at a strange mix of dark and light, of spiritual and anti-spiritual connotations.

Concepts like Tinker toys



A concept is a construction, a development in the mind composed of connected experiences or perceptions and associated vocabulary. These connected pieces, like tinker toys, may be quiet simple or very elaborate. And like tinker toys, there are a many relatively right ways to fit the pieces together, many ways to map the parts and their relationships.

Our conceptual constructions may be too simplistic and undeveloped or they may be too complex, unwieldy and divorced from observation. The reason is that our experiences and thoughts about particular concepts are limited and we may not have done much to correct that, having not found the inspiration to do so.

Pseudo Spirituality



Metaphysical thinkers often become preoccupied, not with true spiritual life, but with a kind of pseudo-spirituality bound up with external things, with things intellectual, emotional, and physical. People become preoccupied with the pseudo-spirituality quite easily and that to the great detriment of both normal healthy material life and true spiritual life. These masquerades of spirit are defined by the lack of true motive.

Transition from a personal vision to a transpersonal vision is largely dependent on meditative apprehension of the heart and its fusion with wisdom. When the fire of the heart becomes the goal and the vision, the focus becomes transcendental. The spiritually motivated path has few true exponents because people try to approach a higher path in the same way as worldly one.

Paradox

Nothing is Written in Stone



Quotations

“There are trivial truths and the great truths. The opposite of a trivial truth is plainly false. The opposite of a great truth is also true.”

— Niels Bohr

“It is a platitude as well as an occult paradox to say that in the midst of profound personality distress and unhappiness, the joy of the soul may be known and felt.”

— *A Treatise on White Magic*, Alice Bailey

“...it is necessary primarily to preserve the personality but be freed of egotism. To many, such an antithesis will seem absurd; for them, egotism is personality. The manifestation of a powerful personality devoted to the General Good is beyond the imagination of many, but without personality thinking would not have potency.”

— M.

Paraphrased paradoxes

We have all the time in the world, but there is no time to loose.

One must achieve detachment. But detachment is separation, and one must achieve unification that is the ultimate “attachment.”

We are to be oriented to the soul that takes us away from the world. At the same time we are to be oriented to humanity that involves us in the world.

The individual is of supreme importance, and at the same time not important at all because it is the larger whole that is important.

Death is the result of a living process.

All metaphysical teachings are full of abstract concepts, yet it is said that nothing abstract is of any use. What’s the use of anything abstract? Abstract floats lonely in the upper regions of the cosmic undefined.

Someone speaks about the concept of truth within and the need to turn within. Notice the paradox between this and the concept of unity. Since unity exists, turning within can also be turning without. Since unity exists, looking without can also be looking within. So it appears, that in broadening of consciousness, the distinction between inner and outer melts away.

Contradictions may be considered as different aspects of the same manifestation. But if one, then there is no contradiction.

More Quotations

“Nothing is farther than earth from heaven; nothing is nearer than heaven to earth.”

— Hare & Charles

“All high truth is the union of two contradictions.”

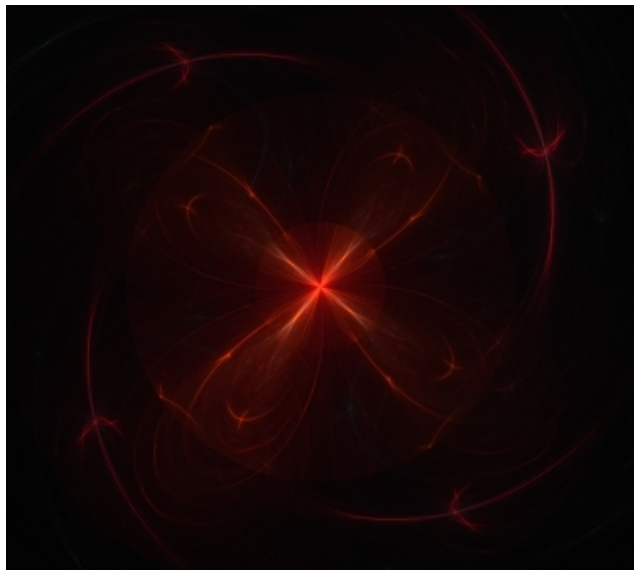
— Robertson

“The Fanatic Is The Man Who Cannot Understand A Paradox. Most fanatics, cranks, and madmen, are those who are unable to understand a paradox. Every truth has its opposite, which is also true. Sanity consist in understanding this; insanity in failing to see it.

Workable, every day truth is made up of two or more contradictions. The true doctrine is always the balance. For instance, the truth lies not in fate (determinism, predestination) nor in free will, but in both. Man is not a spirit, nor a brute; he is both. Whoever excludes wholly the one or the other from his idea of man is not so much untrue as he is crazy.”

— Frank Crane

Words seem to spring from classifications and division, yet the paradox is that every word may become catalyst. So, ultimately, words bridge the gaps between divisions, yielding sparks of amazing cognition.



A Dream of Long Ago



If “Busy fills empty,” then the stillness of sunrise affords a proper contrast. But how will we see sunrise with so much memory? If the crush of words fevers the brain, then for that day there is no bridge to light. If we fall asleep or are noisy with the turbulence of crowds, then the wonder of life fades as a forgotten dream of long ago.

“We let ourselves become encased in a sort of dull hard shell of everydayness through which it is hard for the gift of wonder to penetrate.”

— *Leaves from a Secret Journal*, Jane Steger

Disappearance and Levitation



For the light-based meaning of magic, the conventional image is symbolically instructive. The customary image has the magician perform two major feats: disappearance and levitation. Truly, the magic of the soul defies earthly gravity and uplifts life, and this same force illuminates to such a degree that the personality ceases to exist in its former mode – a true disappearance.

[Image by Massimo Barbieri](#)

Races, Differences and Unity



Science and philosophy speak about races, and some of this creates a sense of the vast sweep of evolution that helps take our eyes off our small personal sphere with its provincial concerns. A large history and cosmology may serve to give some perspective.

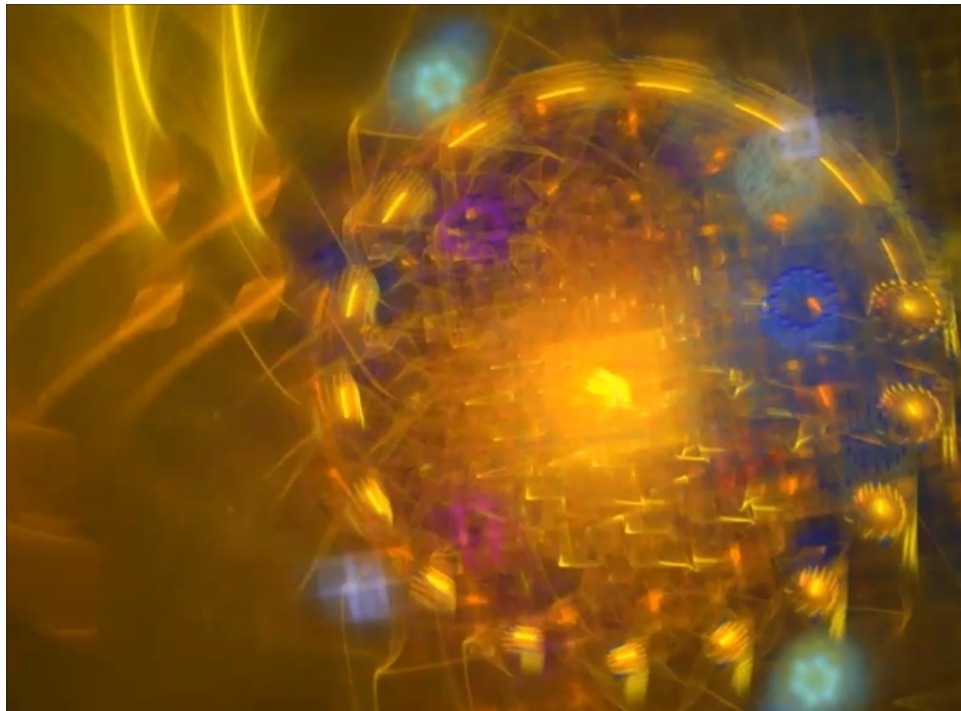
On the other hand, talk of the races and evolution, with its implications of more and less advanced types can be divisive and misleading. It helps to think toward the more subtle meaning of types but, in people's minds, race is virtually synonymous with body. The idea of race as consciousness and race as culture is of real value, and the trend of adopting the image of a rainbow is a real insight.

Differences, diversity, variations of body, type, culture, heritage, are all OK in their evolving expressions. Differences are inherent in forms, in manifestation, and these divisions are useful for understanding the phenomenal world. Yet, emphasis on differences creates divisions and feeds egotism and discord between

individuals and various subsets of the one humanity. A wrong sense of race feeds the separative sense of them and us. Groups war and fight based on narrow self-interest and ignorant identifications. So is mapped the tragic history of egotism and cruelty based on ignorance and the stupidity of bodily identifications. The only salvation is perseverance in primary identification with the one humanity that includes all.

“Then I will tell you a great secret, Captain. Perhaps the greatest of all time. The molecules of your body are the same molecules that make up this station, and the nebula outside, that burn inside the stars themselves. We are star stuff, we are the universe, made manifest, trying to figure itself out. As we have both learned, sometimes the universe requires a change of perspective.”

— fictional character Delenn, in *Babylon 5*

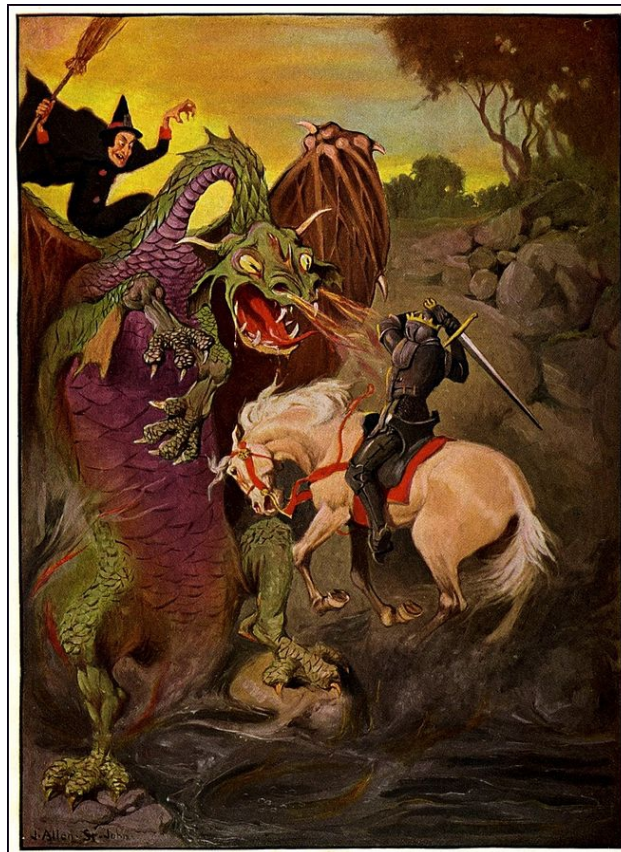


The Dramatic Dragon

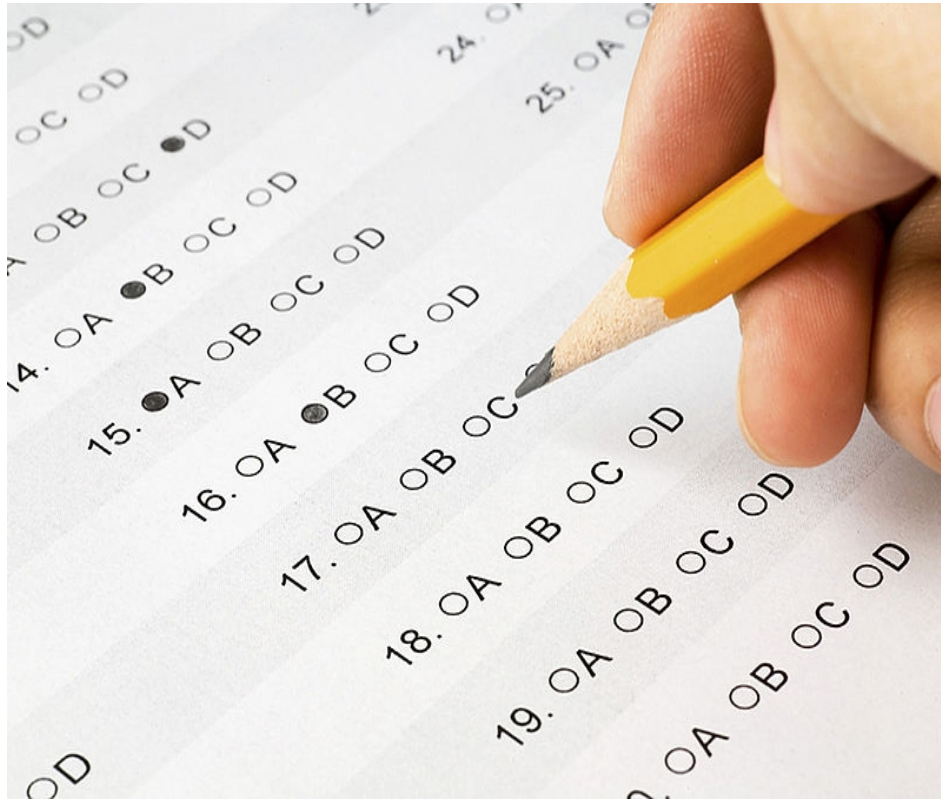
The “dragon” or the esoteric “dweller on the threshold” are dramatic images and part of the heroic metaphysical symbolism of the “warrior of light.” On the one hand, the wording communicates urgency and arrests our attention with a matter of great importance. On the other, it can stimulate glamour. It is appealing to imagine ourselves engaged in a great heroic battle, but less striking to be working today on our personality defects. We may mention to our friend next door that today we intend to remain entirely free of irritation, while to our fellow students of matters esoteric we may speak of preparation for the great battle.

“Note this remarkable fact: when a man begins to notice around himself a manifestation of spiritual life, he never fails to call himself an occultist, whereas it is simpler to consider oneself able to see.”

— *Fiery World, III*, Helena Roerich



Multiple-choice Meditative Semantics



Faith is

- a. an emotional tendency to lean on nothing, believing it to be something.
- b. verification by the heart
- c. wishful thinking used to cover a multitude of sins
- d. knowledge that is half in shadow and half in light
- e. the passion of fools and persecutors
- f. the bird that sings while the dawn is still dark
- g. all of the above
- h. none of the above
- i. all of the above and none of the above

Loss of face is

- a. social dishonor
- b. a misnomer for loss of mask
- c. gain of heart

When I speak of love, I'm usually referring to:

- a. Dependency
- b. Idolization
- c. Sentimentality
- d. Friendship
- e. Wisdom of the soul
- f. Physical attraction
- g. The worship of the divine through human
- h. The desire to love
- i. The desire to be loved
- j. Finding the right object of love
- k. A relationship to a specific person
- l. Selfless giving
- m. Over protectiveness
- n. Consciousness of God
- o. Economics
- p. Other

Most spiritual guidance is

- a. from one's own mind
- b. personal delusions from one's own mind
- c. subconscious wish-life
- d. aspirations from previous lives
- e. communication from ordinary discarnate people
- f. unconscious telepathic eavesdropping
- g. misappropriation of thoughts floating in space
- h. from one's own soul
- i. from a great spiritual teacher
- j. tricky combinations of a few the above

Forgiveness is a sign of imperfect tolerance. True/false

Most meditation is selfish and is so not meditation at all. True/false

**All people who have only two eyes and two years are blind and deaf.
True/false**

**All true/false and multiple-choice questions are misleading
oversimplifications. True/False**

Speaking From What We Are



It's lovely to have a thought or question from another, from what they are, because it's an invitation to find our thought, to find ourselves, to really learn and discover. Often people do not know how precious these conversational gifts can be, or they would share themselves more lavishly. They do not see what an adventure it is.

Sometimes we speak, not from what we are, but from what we imagine ourselves to be. Sometimes it's a creative act-as-if, and sometimes just pretense, a kind of groping in the dark.

But in real talk we would speak from what we are, and that speaking would be an act of discovery. But if we're frozen in shyness, how will we discover, and how will we find the open road of adventure? We can't achieve unless we assert ourselves and speak the facts as we see them. We can't relate to people unless we have a thought, say it straight, make it heard.

Real and Unreal, Subjective and Objective



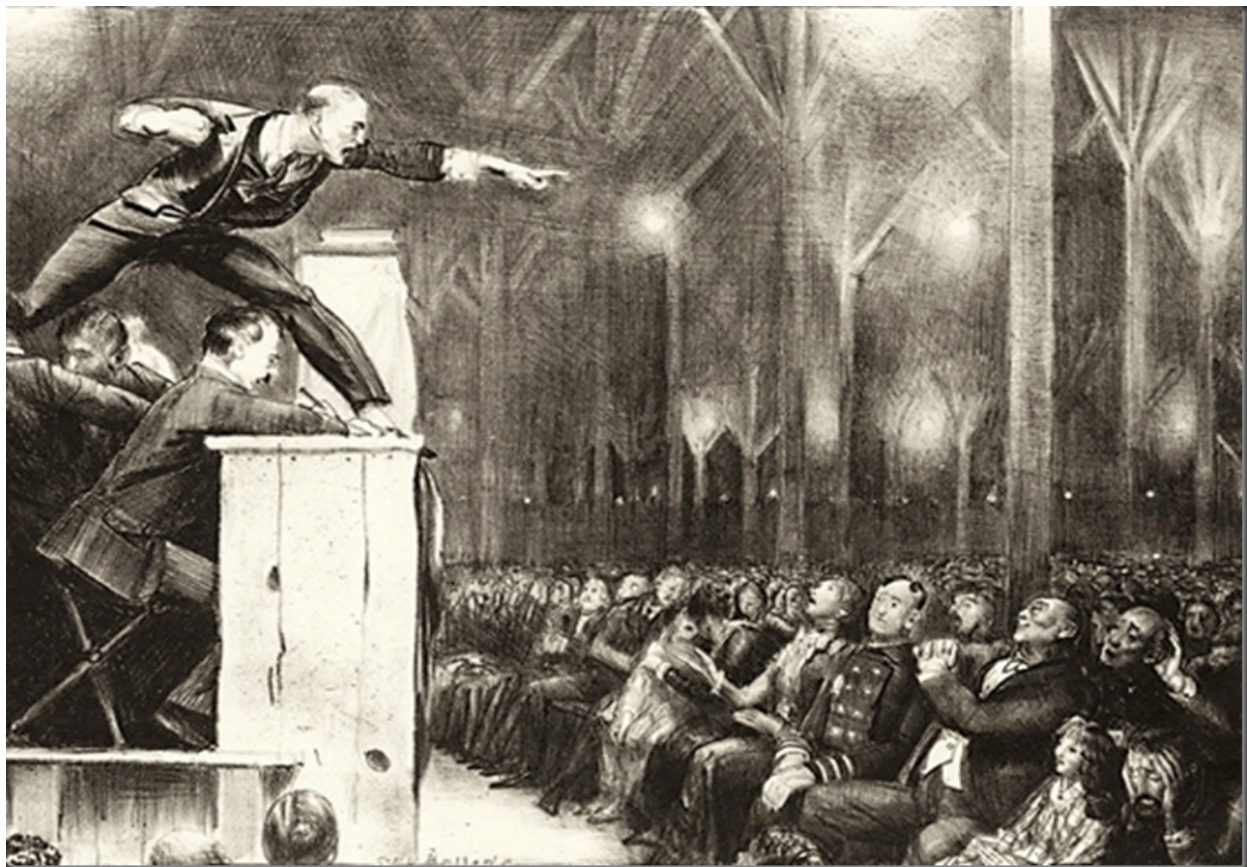
Whenever we become obsessed with sharp divisions we engage in a sin of separateness – with the knife of intellect we try to cut things up very neatly: spirit/matter, objective/subjective, religion/science, real/unreal, inner/outer, etc. “Real” and “unreal” have a number of meanings. In a curious way, objectivity (the material world) looks relatively unreal to spiritual perception. Yet we may knock on a wooden table and say, “This is real,” and from the personality standpoint, so it is. And if we knock too hard we become convinced that the pain is real. Here, “real” means the practical experiences that we hold in common and find it useless to question. We may agree it’s a “real” fact that our hand hurts.

We know our perception of the physically real is subjectively taking place in the senses, brain, and mind – a realm the Eastern philosopher terms “Maya.” Perhaps our deeper sense of the unreality of external things derives from the intuitive knowledge that we are, when acting as isolated personalities, Maya interacting with Maya, illusion interacting with illusion, glamour interacting with glamour. Yet, whatever measure of reality anything has is borrowed from the Transcendent. So never mind that we act as if the world is really “out there”

the way we imagine — the important point is that we are always seeking a deeper Real. And the only way to truly know what is “out there ” is by unity in which the sharp division between “out there” and “in here” disappears — in unity we find our life is both out there and in anywhere.

Modified from Timo Waltari

Fundamentalism



“Each set of religious abstractions is related, somehow, characterologically, to the person who made them; or: tell me your religion and you tell me what you are.”

— *Insights for the Age of Aquarius*, Gina Cerminara

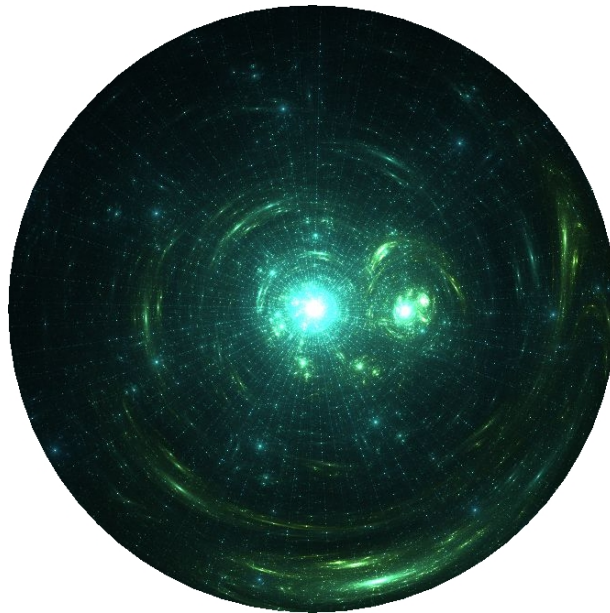
The fundamentalist wants “one world religion,” but it is not a dream of spiritual unity, tolerance, diversity of forms, and wide-minded inclusiveness. Rather, the fundamentalists would impose a standardized form, formula, and orthodoxy upon all. They would shape human ideas and emotions like statues from one mold. This is materialism masquerading as religion.

Reverence for the indefinable reality, for the transcendent will demonstrate freedom from idolatry. Intelligent faith in the higher life, apart from all orthodox constructions, will be the sign of redemption. Achievement will be active, strong, and without reliance on human creations. Not bibles, nor preachers, nor any outward thing is required. The crutches of yesterday are not needed. External supports will fall away, leaving the spirit free.

Take no refuge in religious facsimiles. Crowds invariably distort the truth, and there are more lesser gods than we can count. Singing of psalms is commonly prescribed for lesser gods – a path of minimum virtue. Better simply to think more and love more.

“Our blight is ideologies, they are the long-expected Antichrist!”

– Carl Jung, Columbia Dictionary of Quotations



Practical Relation to the Transcendent



Reading of the cosmic, of the transcendent, we may sometimes imagine that it is all above us, hence impractical. We read of Deity and man, and why is Deity mentioned in the same breath as man, and why the talk of links and relations that bridge the cosmic and particular?

We live, if often unconsciously, by profound integration with luminous angelic powers. Our acts and best thoughts and words are born of subtle living currents that bind the small and great, and each finely wrought thought is a note that calls to higher beings. This admits of no picture of man alone, with skull-confined synapses and weak isolated flesh. Rather, we are participant-builders, magicians of light. At least we are so when not stumbling into things, when not divorced from the memory of our source, when not distracted by the trivial clamors of the world.

Old and New



“Just as it is impossible to open a present-day lock with a medieval key, likewise it is impossible for men with old habits to unlock the door of the future.”

— *Infinity II*, Helena Roerich

The old proves its value where the inherited forms still serve as living channels of inspiration. The challenge is to recognize the boundary between old and new, and distinguish the dead and the living. The creative mind boldly advances by fresh adaptation, intelligently selecting the best of the past and adapting it to the needs of the present.

Each incarnate soul builds, drawing on the best possibilities for renewal, reshaping what is given it according to plan. And each day the sensitive soul is building a new presentation of mind and heart, a fresh statement of life and refined aspiration. The building proceeds according to the inward imperative of

light—the mind of light, the heart of light, the face of light.

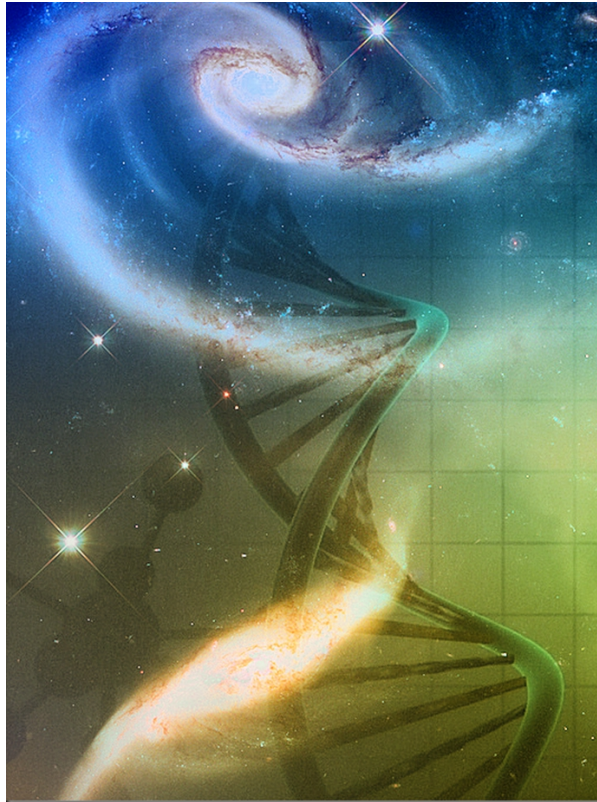
“God has given you one face, and you make yourselves another.”

— Shakespeare

“Just as a picture is drawn by an artist, surroundings are created by the activities of the mind.”

— Buddha

Deeper Causes



Modern observation, by intense attention to externals, finds causes and relative facts. Useful though these may be, there are superficial and deeper causes for everything. So, for instance, genes do not ultimately cause or determine anything, but are in the realm of secondary causes and effects. Behind and through them are undiscovered dimensions.

It is the same with brain and body. There are causes that run far deeper than genes and brain patterns. The light bulb in our ceiling may be considered the source of the light, or one may look to the generator, the waterfall, the Sun, or a “big bang.” But then science cannot truly define gravity or thought and the true origin of the universe is not contained in the pages of books.

Identification with a School of Thought



If we're free from attachment to any particular school of thought – assuming we are not empty headed – it probably means our concepts and predisposition are drawn from a variety of sources, perhaps without much conscious thought, or more rarely by a thoughtful eclectic approach.

But most persons are more formal in their identifications. They take upon themselves fixed ideas and orientations inherited from some collective, from some social matrix or group, or from reading. Individual affinity plays a role, and the karma of our group connections. We all have these connections, these mental and emotional locations and identifications, some obvious and some subtle.

Whether obvious or not, it helps to see that a school of thought is a temporary dwelling and not a fortress. In fact we might think of our school of thought more like a bridge than a house. We don't stop, settle down, and build a house on a bridge.

Each school of thought has its value and its limits. When we mentally “incarnate” in a particular school, the trick is to realize that we are “not that.” The distance, the “divine detachment” between our “I” and the school, maximizes the value and minimizes the limits. The real value of identifications is in the motion and motivations they support. Each identification gives a certain spin, and if we’re fortunate, ascendancy to our thinking.

It’s not necessary to reinvent the wheel, so a thoughtful person should not be afraid of mentally incarnating in a particular school of thought – a primary teaching or a secondary one can both be valuable because needs are highly individual. But the key of freedom is in our awareness of the limitations of any identification we may take up and in the realization that schools of thought, the forms of things, never say all that can and should be said about anything. There should never be a sense of finality in a teaching because there is always more beyond the current horizon.



Where the Semantic Sidewalk Ends



People notice thoughts and emotions within themselves. Is this simple division an adequate description of all that transpires in consciousness? Often not, but this binary tends to guide and define the inner life and common discourse about it. We may speak of thoughts or feelings for which we do not yet have appropriate words, but are “feelings” and “thoughts” adequate terms for the full kaleidoscope of inner experience? And who was it that first defined or limited consciousness to the somewhat trivial sounding binary of thought and emotion?

Clear water flashes silver in the sun. So lifted are all feelings in the soul’s light.

Desire in Absolute and Relative Perspectives



Someone says truth is subjective and there is no objective truth, no truth at all really, just some brain phenomena relative to this or that pair of eyes. Another soul is on a mission to affirm absolute truth by recommending total and immediate ending of all desire. In this are the absolute and relative extremes.

I see where an extreme relativists, inclined to a lonely space and wrote stories about unredeemable human craziness. There was a glaze of pain over the eyes and a sharp edge to the voice. This relativist found little significance in the word "truth," and preferred words and matters more earthly. For them, all lofty affirmations were personal, only a grade or two above dust, and ultimately of a similar reduction.

The second, the absolutists, when questioned will presumably allow some qualification for the natural desire for food, otherwise the remainder of their stay on Earth will be brief and we will hear little more from them. Perhaps their absolute perspective will also yield qualification for sex, otherwise by this

prescription humanity's stay on Earth will also be strikingly brief. Or it could be the absolutists concludes there is no need for embodied humanity and it is best that we all jump to hyperspace nirvana without delay.

The absolutists devour gigantic concepts a hundred quadrillion times the size of planet Earth. They have found all the unhappy meanings for human yearnings and for them it is without qualification, the cause of suffering.

Desire is, of course, inherent in nature, and it appears as an essential part of the evolutionary scheme of things. There are healthy and unhealthy desires, or rather a continuum of these. So modern man goes to extremes and is often driven by the latter kind. Still, some of our finest aspirations are desires in subtle form. Among them is the aspiration towards balance. Perhaps even now the relativist is not entirely satisfied, and the absolutists may be evolving a more realistic adaptation. In this might be a gravitation toward the golden mean.

Simplicity and Complexity



I would bring out of the dense fabric of human thought a few clear ideas. I would set them upon a pedestal, elevated, striking, luminous. I am biased for simple things; if I must go also to complexity, I would begin with short and simple forms.

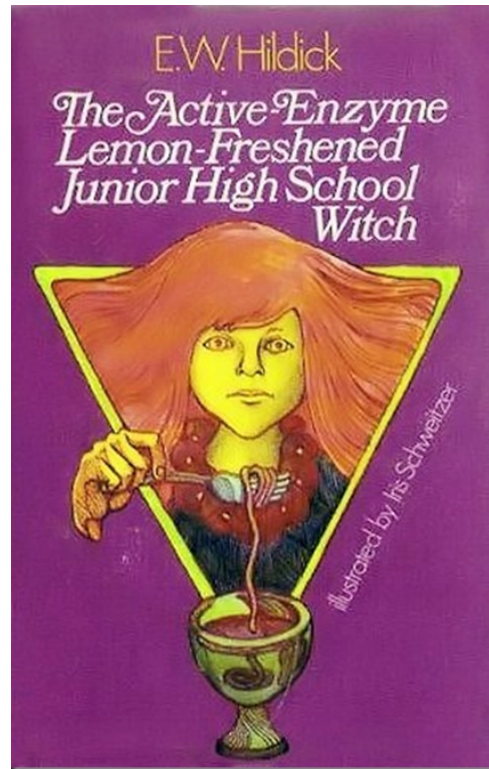
Impersonal Misconceptions



When I reflect on those I've learned the most from, I find that they are very personal people. They tell of themselves, but in subtle artful ways, and their motive shines through. In any case, I know it is not helpful to hide ourselves, to cloak ourselves in a concept of philosophic impersonality. We shouldn't fear personality, but should be natural. I think there is a sense in which we must be very personal, that is, we should be honestly ourselves. And we should not imagine that this is not good enough for a given situation. If we fail in this, I think we may do so because we are too personal in the wrong way.

What is impersonality? It is not non-personality but illuminated personality. And if personality, in some sense, is to be renounced, it would be good to have an actual one fully in place for the ceremony. And if renunciation is empowerment, then personality will be strengthened, and the reflected light will be intense. Perhaps a paradox-a-personality is in order. It might be the flowering of the same personality, the veiled unearthly lights, that we see everywhere.

The Active Enzyme Lemon-Freshened Junior High School Witch



You've probably not met The Active Enzyme Lemon-Freshened Junior High School Witch. Maybe she's alive and well on a planet in the constellation Andromeda; we don't know for sure and humility prompts us to realize that there are a few corners of the universe we've not yet visited. But she has such a charming name that, in a serendipitous mood, we might be half-convinced that she is quite real. In any case, a book for children was written about her, but unlike many related texts it does not purport to be anything other than fiction.

But fiction, we know, often overlaps with fanciful abstractions and the real and unreal are intricately interwoven. We also know that many abstract words are only "shadows hiding a vacuum." And what we know about the "The Active Enzyme Lemon-Freshened Junior High School Witch," is that she is a high-flying abstraction pieced together from things that we do have knowledge of.

The thing about the witchery of high-flying language is its emotional appeal. It is glamorous, and at the same time often touches on matters of great importance:

God, love, death, humanity, finding the right path, our place in cosmos, our true nature... These are so important, so luminous in the depth of consciousness that we may find them compelling even when badly expressed or mixed with all manner of invented balderdash. So when we encounter a truth that is distorted, watered-down, and morphed with extraneous material of all sorts—even then—we may find this pseudo-truth attractive and absorbing. The words we hear and the associations they evoke work a magic so that assessing anything with a measure real truth in it becomes a challenge. And like the Active Enzyme Lemon-Freshened Junior High School Witch, the names can be so charming that we may be half-convinced by the names alone. But this particular witch, like many a philosophy, is a complex composite, an abstraction selected – not always wisely – from a wide array of things.

The root meaning of the word “abstract” is to “draw away,” in essence to draw away from the things physical, concrete, and specific. If one were aspiring to things spiritual, this would seem, at first thought, to be a good idea. But some mentally unhealthy conditions are also characterized by withdrawal. So what are the differences between the benign metaphysician and the neurotic?

One difference, semantically defined, is what we might call word/reality split. It is the disunion between the words and the things or realities that they stand for. Often we listen to someone using high-level abstract words and we don’t know what they’re talking about. In such cases, there are at least two possibilities: either our experience is too limited or uneducated for comprehension, or they actually don’t know what they’re talking about. In this latter case the person who has “lost touch” usually doesn’t know it and are quite sure that they know what they’re talking about. They may be proud of their language and glamourised by the associated emotions.

We live in a “New Age” of information and misinformation overload, and this poses special challenges for us. In the metaphysical and philosophical world, there are thousands of competing verbalizations with contradictory pronouncements. If we gulp down lots of metaphysics, unless we’re an exceptionally well-rounded and clever, we’re apt to wind up with fine case of muddle-de-physics.

Naturally, many of us think – prematurely – that we’re exceptionally well rounded and clever, and so are quick to get into trouble. Which brings up the next notable difference between a metaphysician and neurotic: ego. Knowledge of a special language makes us feel special. Familiarity with lofty terms seems to

elevate us, and set us apart from the crowd. We may become part of a world saving in-group. We are trying to be less lonely and be recognized for our knowledge and high status. Salvation of the world is, of course, an essential and admirable pursuit. And it would benefit all of us if more of those enthusiastically engaged in this activity did know what they were talking about, and if they actually could fly as high as the witchery their words suggests.

“It is inherent in our intellectual activity that we seek to imprison reality in our description of it. Soon, long before we realize it, it is we who become prisoners of the description.” — Aneurin Bevan

“Great God, what a universe! And we discuss it over our teacups as though it were a thing we carried in our waistcoat pockets.” — L. P. Jacks

“Men suppose their reason has command over their words; still it happens that words in return exercise authority on reason.” — Bacon

“The world is satisfied with words. Few appreciate the things beneath.” — Pascal



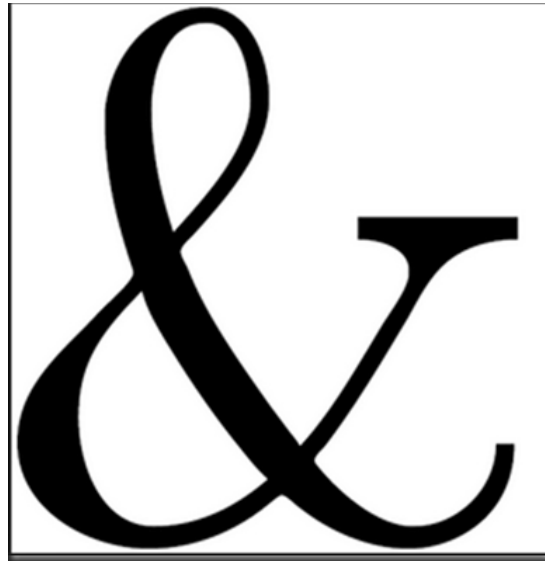
A Partial History of Attempts to Construct Interstellar Transport Using Small Pieces of Recycled Paper



The teacher spoke. No one had a tape recorder handy or seemed to know shorthand. He used our words instead of his, adapting a little of what he saw we could grasp. Of the part we heard, we recalled a portion. In time, we came to understand, vaguely, a part of what our memory seemed to say. Of that portion, we wrote and spoke a little, and strangers with political agendas moved part of that to other languages. We listened, or thought we did – had we been women, we would have heard differently. No one in the chain thought much about the anomalies of retrocognition, or vicissitudes of linguistic obscurity.

We did not understand that in the sky, there is sunlight in the air, but on Earth, only fragments on the ground...

The Transpersonal Semantics of "and"



We know there is an interaction between language and thought. Thought shapes words, and words shape thought. For example, we may want to affirm unity, but not notice how language leads thought toward compartments and fragments. Language, with its many categories and divisions, is adapted to work with external or objective things. So, we may affirm a unified and holistic way of thinking but dress our thoughts in dualistic language that doesn't fit what we're trying to say. So when thought soars beyond the usual objective categories, our verbal habits may result in curious and paradoxical expressions. For example:

"The tricky word is 'and.' So long as we have the idea of God-AND-Man we are likely to have the feeling of separation, of duality. 'And' places an almost imperceptible but real cellophane veil between us and the immediacy of our existence wholly in God-consciousness. Until we have the 'feeling,' the realization of complete existence in God-Consciousness we are separate entities appealing to a long-distance God, and we are inclined to doubt whether our appeals can reach One who has so many sparrows to watch in their fallings."

— *Joy is an Inside Job*, Don Blanding

What Religion are You?

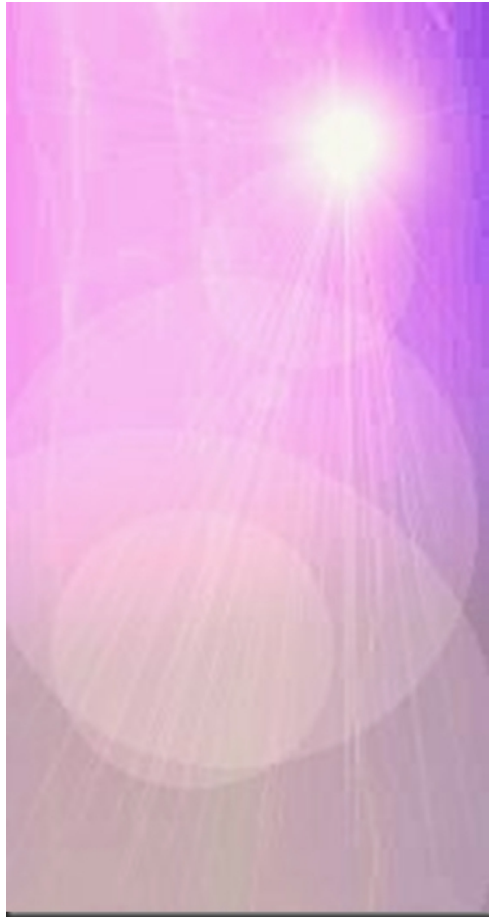


What religion are you, he asks? How can I tell the truth when all the words have been debased. I am everything—I would be some of the best in everything. And I am nothing—I am none of the labels and none of the memories. If you're free with words, I would admit of a firm label and the words will not really matter. Then, the symbols will not betray the meaning. Together then, we could look behind them.

"I am not a little exclusive I, but the great inclusive, allied I. It is the play of stellar electricity in my soul."

— Frank Crane

Fidelity in Transmission



Everything transcendental is above the limits of external language. In direct realization we no longer need translation by linking words to meanings by association with personal external experiences. Yet fidelity of “reception” and “transmission” are still issues. We may catch a meaning directly, but there will still be limitations surrounding its embodiment on the personality level, that is in the form it takes in the mind, emotion, or physical world. Yet, in the depths of consciousness we can still sense the truth directly. And if the realization is revisited directly, it becomes apparent that the body we give it is always inadequate. Words and images never fully embody the realities of spiritual life.

Childhood's Moonlight



When I was a young child, one morning well before the sunrise, we left on a camping trip. The sky was the dark-bright of a full Moon. The car sped along the highway and the cool wind whipped passed the open window with amazing freshness, the wind of childhood. I looked at the passing landscape of shadow-shapes, vague ghost trees, and an occasional house. There, far beyond the cool wind and ghosts was the large yellow Moon low on the horizon. It was then that I first really saw the Moon.

I have seen other moons since. Sometimes they bring an unexpected friend in the wake of their synchronicity. Sometimes they bring unusual thought, and sometimes a fire in head and a body electric. There are Moons of painful beauty that recall the visitations of childhood. They open wide one of many hyperspace doors between worlds, where light gleams from a current of numberless dimensions.

Sometimes a Moon passes by me unnoticed. I do not know one Moon from another but find them all benediction. So also I cannot name the stars or tell which is far or near. But I think, that in the far depths of space, there are many planets with Moons, and many children look to them.

The View from Above



One late afternoon many years ago, I was in a cab in some small city in Japan, returning to the ship. I do not recall what was in my mind at the moment as it was not especially memorable. But suddenly, I found myself up high in a very serene place. From this “height” I looked down on my thoughts as if they were a landscape viewed from high altitude aircraft. I found, that from this place of quiet, I had absolutely perfect control over every thought.

“Far below me I saw Earth as a little cold room that had opened its doors and let me free.”

— *Winged Pharaoh*, Joan Grant

[above, and other space images by NASA](#)

Hyper-Space Flowers



We might think of beauty, in the usual personality way, as a passive perception. But there is another meaning of beauty, the spiritual sense, and this is beauty as an active and transformative power.

On a superficial or personality level we may have an emotional response to beauty. In this there is a sense of separation where we feel beauty is “out there” and that we are “in here” here looking out. Perhaps there is the thought that perception of beauty is merely a subjective projection or that light or sound has bounced from there to us and stirred some emotion in the brain.

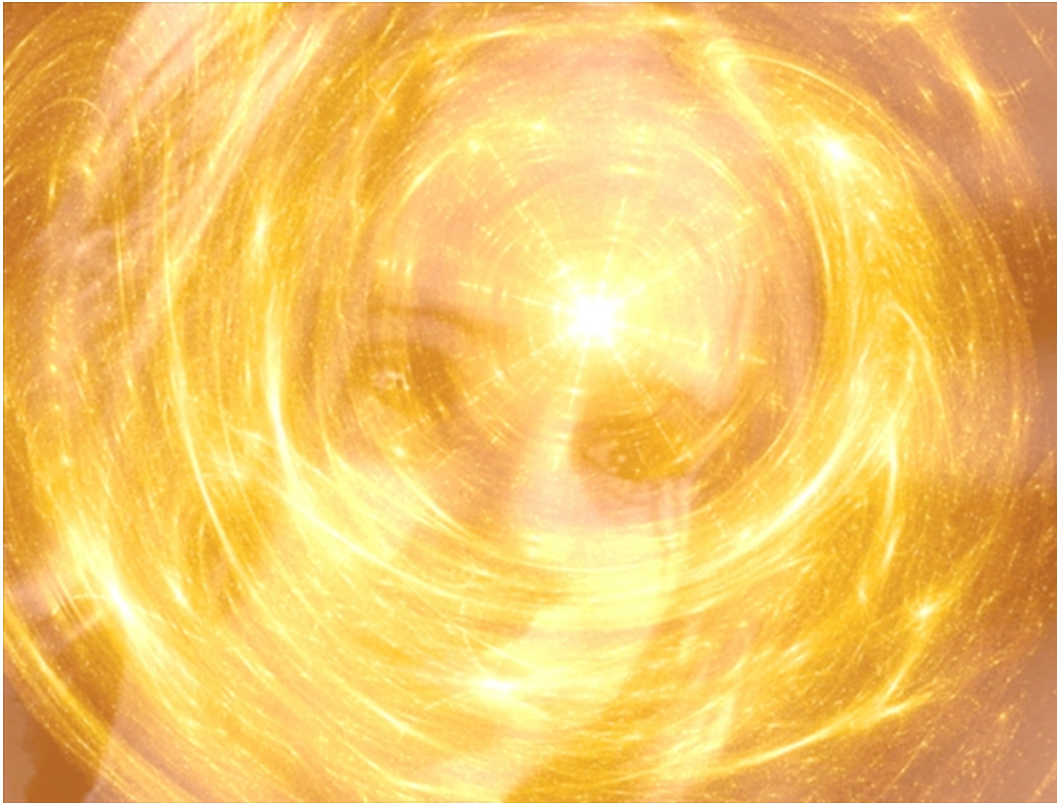
But there is a deeper experience of beauty that is entrance into a world of pure meaning. We walk along a path find a flower. If we look and enjoy it in a personal way, in the usual way, that is fine, but from a spiritual standpoint our

perception is without great significance. But now, look again; this flower is the crystallization of the spiritual, as are we, and as all things are. We need not await a prophet to receive the commandments—one small flower will bestow the necessary mandate. This is not “just a flower” before us. It is the life itself. This flower, were we to see it spiritually would change us. This flower is to us nothing less than a messenger of divinity and healer of world problems. To see it is to be seized by its fiery Beauty, to enter a higher world, to be given a command. The flower is our prophet where we become medium for its affirmation; we are then the flower expanded into new and unexpected spaces. It’s coloring radiates from us, expands through us to envelope the world.

Silver Shadows



Deeper Questions



"I cannot be awake for nothing looks to me as it did before,
Or else I am awake for the first time, and all before has been a mean sleep."

— *Leaves of Grass*, Walt Whitman

Question, quest: to seek, ask.

The quest is born of fire.
But the sleeping body asks no burning questions.

We search for understanding. Many thoughtful comparisons present themselves, and for the sincere thinker the weighty questions cannot be avoided. Details from diverse fields call attention to the need for grand synthesis. We seek because the motivational force is beautiful. Each facet of the mosaic of life comes to embody a transcendent reflection of startling beauty. So the hard surface of things leads inward toward the profound luminous world of the soul.

“To know Rather consists in opening a way
Whence the imprisoned splendor may escape”

— Robert Browning

If something is merely pretty to us, it means we are yet on the surface of it. When it becomes beautiful — then is the shock of transformation. When our fires burn dimly, the perceived surface sparks only ephemeral curiosity, and the true colors are invisible to our sleep eyes. If the fire of beauty is not yet kindled in us, it means we’ve fallen into sleepwalking. So at each stage we must counteract somnambulism. Let us sense the evolution of knowledge as a limitless ocean of beautiful possibilities.

Search, Question, Quest, Find, Speak.

“Here is the efflux of the soul,
The efflux of the soul comes from within through embower’d gates,
ever provoking questions,

These yearnings why are they? these thoughts in the darkness why are they?

Why are there men and women that while they are nigh me the sunlight expands my blood?...

Why are there trees I never walk under but large and melodious thoughts descend upon me?...

What is it I interchange so suddenly with strangers?
What with some driver as I ride on the seat by his side?
What with some fisherman drawing his seine by the shore as I walk by and pause?

What gives me to be free to a woman’s and man’s good-will? What gives them to be free to mine?”

— *Leaves of Grass*, Walt Whitman

Playing with Numbers



To the forgetful, life is a painful game of numbers, with emphasis on division. What is forgotten?

The simple.

The simplest is unity: one. We can't get simpler.

1 is a beautiful straight upright line, clean and fundamental, like a spire pointing heavenward. One is a single sun shining high above the forest.

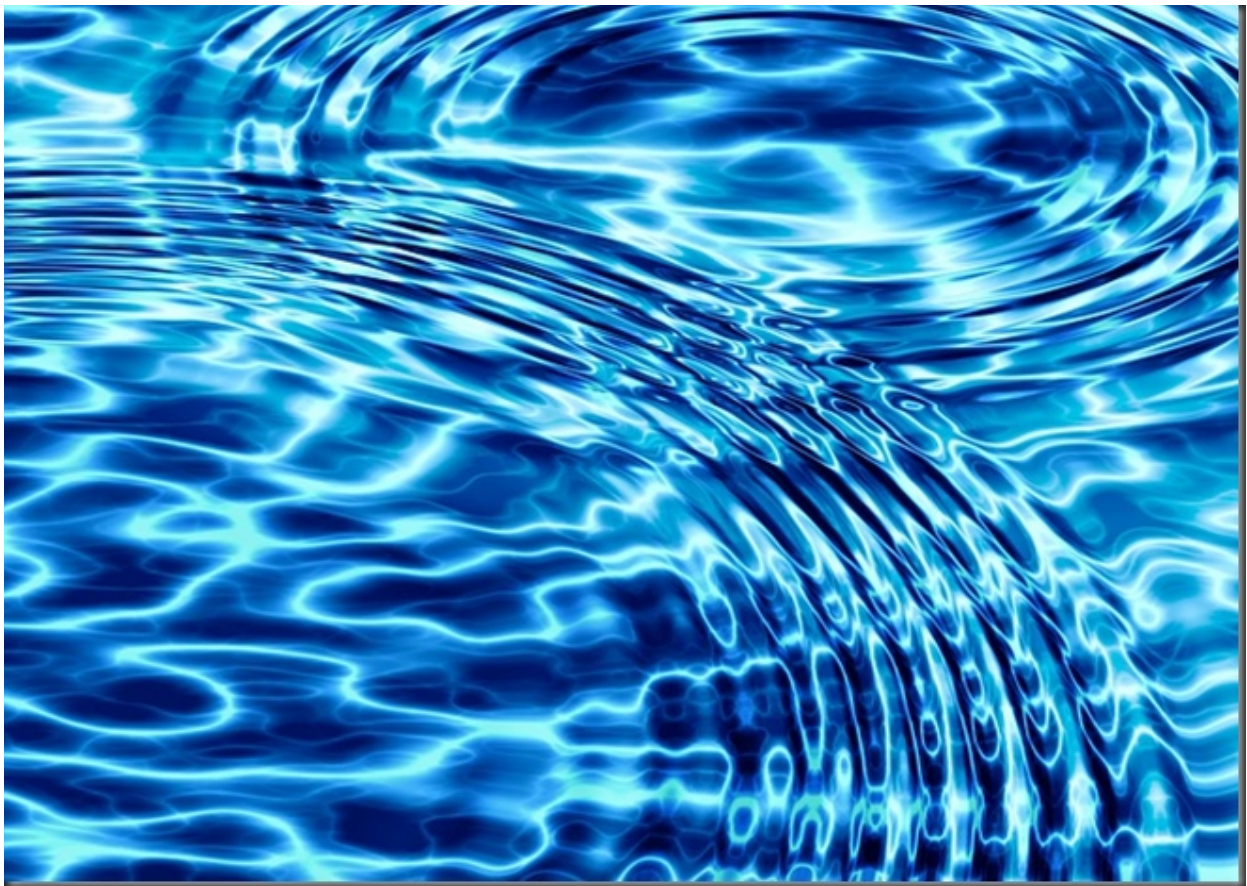
2 and 3 introduce many, a sequence of angles and curves; so begins in number symbols a winding path in the forest of complexity. 2 and 3 are lovely and useful when 1, the origin, is behind them. In essence 1 always is, but if we don't look sunward, then all becomes a maze of complexity and separation. Without 1, complexity becomes depressing, crazy, and painful. With 1, complexity becomes

interesting and creative. Sunless and heartlessness are the walking dead who have forgotten 1.

The numbers are abstract, I apologize. But the pure wave of unity is not abstract. Bang or bloom, the origin of stars begins. Bang or bloom, spirit-thought strikes downward.

Remember, without 1 there is no joy, and everything is blank, sunless, without true dimension. A teacher said, "The world has lost its happiness because happiness is in spirit." Spirit is 1, and life begins with the simple realization of 1.

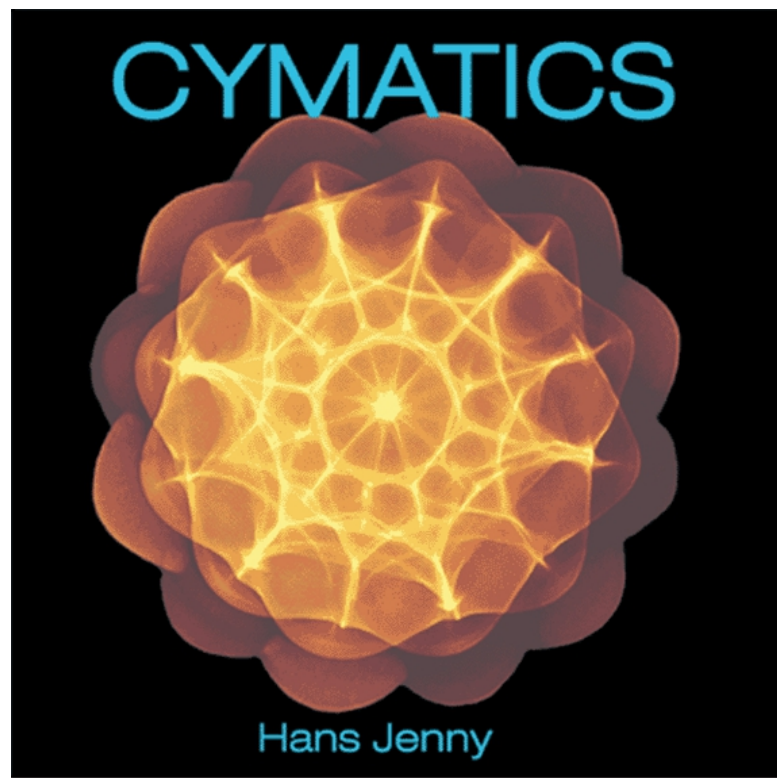
Mantra: Sound Effects



Suppose we were given a sacred formula, a powerful mantra for awakening consciousness. Say that this open sesame came from one who had the most profound understanding of the creative and evocative power of sound. Were we to use this inspired prescription, would it be effective?

Perhaps the answer is in the analogy of art. We may have the finest instrument, but unless we are able to access our creative powers, the instrument is of limited usefulness. In a meditative sense, we are the instruments and our ability to focus consciousness in a certain way is crucial. Therefore, soulless repetition – even of a great formulation–will have little meaning or power. Likewise, a great song sung without enthusiasm is stripped of most of its value. A great artist puts themselves into their work in a profound way, and they sing or speak from a deeper space where true consciousness is behind voice. So also with sound and the art of meditation.

Mantra Defined



Each word or word combination, beyond its formal meaning, has also a sound value. We might think of this as its qualitative or musical value. In music we recognize how sound communicates directly. The finest music and the finest speech resonate to the soul of things and give direct access to a world of meaning. Though we may not always be aware of it, the sound value of words speaks to us on a nonverbal level, and this meaning suffuses the formal meaning

we apprehend by memory and association.

We might think of the sound or musical value of words as cymatic, where the geometry and forms of sound that we see in Cymatics have also their psychological correspondences. Under the impress of sounds, patterns can arise in consciousnesses that are revelatory. And it is not simply objective sounds, as when we read or speak aloud – it is also the subtle sounds of inner life, the quiet patterns that form in the depths of thought and feelings as we listen, read, or think.

We sense patterns in consciousness, derive meaning, and these take shape in words, pictures, and sound. Our speech gives a body to consciousness, and gives others access to inner life. We can also say that the sound/consciousness relation works in both directions where sound arises from consciousness and consciousness arises from sound.

In the Eastern concept of “mantra” the usual idea is that there are special words or formulas that, when repeated, give a desired result. As is often the case, a subtler meaning is contained in the root of a word. The word “mantra” is from the Sanskrit word “man” meaning “to think” with the suffix “tra” referring to a tool or instrument. In essence, mantra means “instrument of thought.” We may say that – among other things – mantra evokes thought or consciousness and that right thought or consciousness produces spiritually meaningful expression or “mantra.”

Image from: Cymatics, A Study of Wave Phenomena by: Hans Jenny



Heart and Head

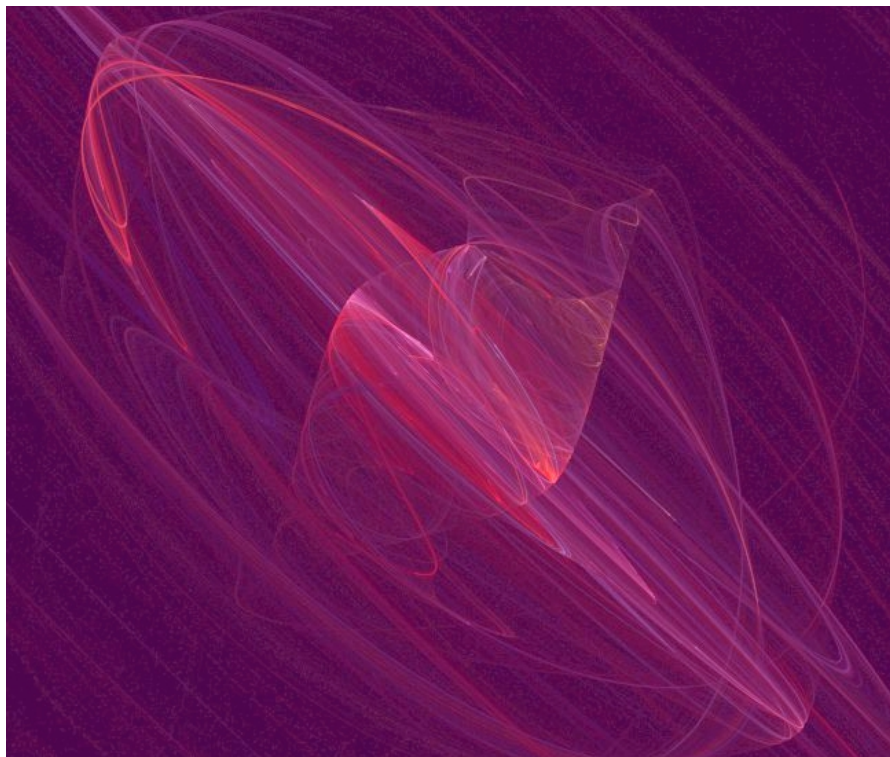


In its unifying systems, the body is a mirror of evolutionary cosmic principles. The heart, through the blood, is pervasive and the brain also unifies through a pervasive system of nerves. The heart center unifies, but the brain is also the apex of the nervous system, a unitary matrix through which our consciousness functions on the physical level. And like the heart, it is an apt symbol of the underlying matrix of everything.

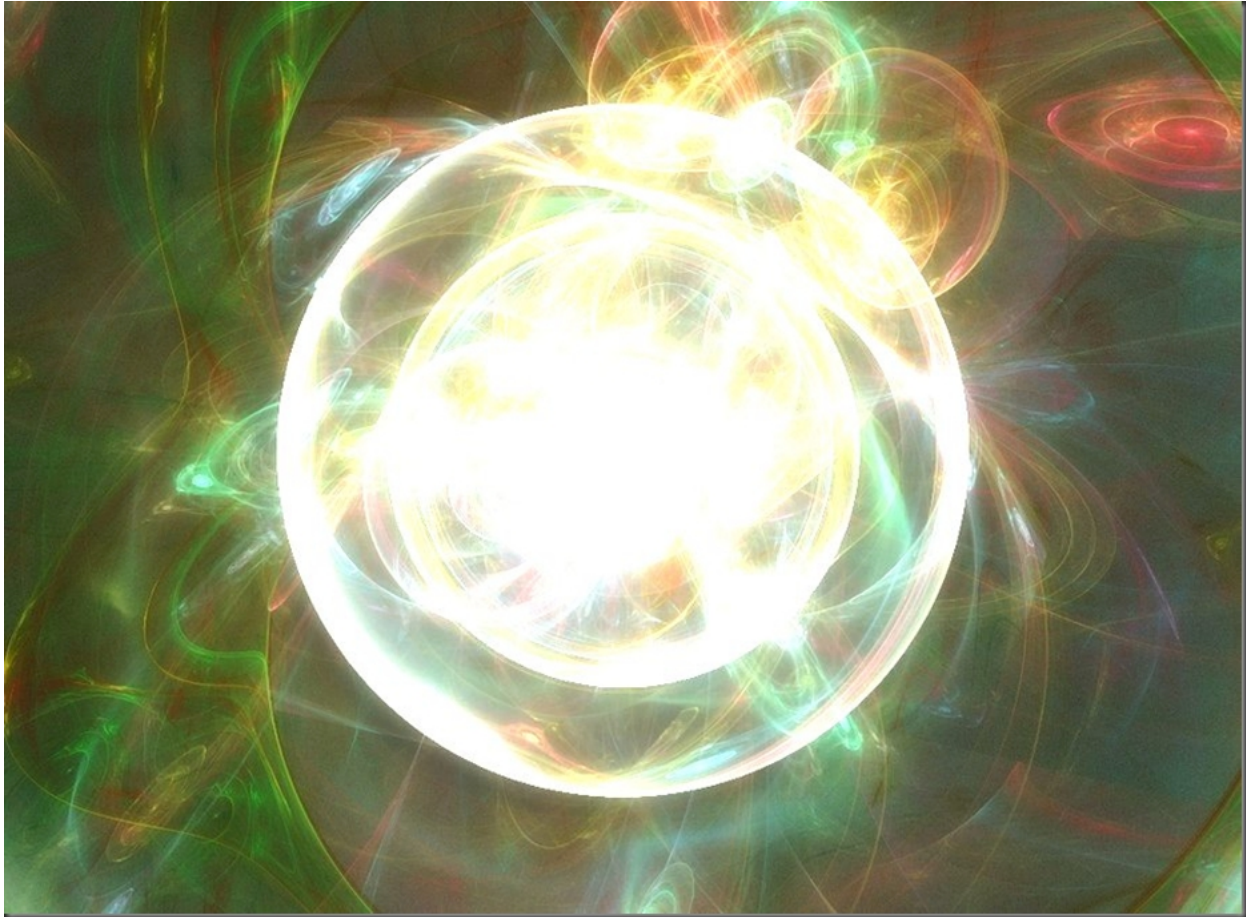
The heart and breath are mysterious, but the brain also. People relate to the “heart” as the central essence or soul of a thing, and to breathe means literally to “inspire.” But spiritual terms correspondent with the brain have not yet found a

widely understood anchor in our consciousness. Eastern thought identifies a “thousand pelted lotus” in the head, but the phrase is more esoteric and the corresponding energy harder to fathom. The apex of unity in the head is more difficult for people to comprehend. This may reflect the fact that most of us function more fully and easily as emotional entities than we do as mental ones. So it’s easier for us to begin to grasp the spiritual correspondence to “heart,” and more of a stretch to take in the spiritual correspondence to “head.” Awakening of the heart brings spiritual vision, and awakening of the head also brings vision and revelation. The symbolic importance of the head is clear in that it incorporates organs of both sight and hearing.

Life takes on new meaning and dimension by the virtues of both heart and head. Our rational mind looks down or out into the world of sights and sounds. But the mind can also look up or in, so vibrating to the colors and music of the underlying matrix of things. The rational mind interfaces with the world, but the “minds eye,” facing toward spirit, mirrors transcendent reality. Our outward looking mind is useful, but what we can see with the minds eye is essential and commanding. We may picture the upward looking mind as a lens through which passes the spirit of light and music. So this is revelation not only of the landscape of unity, but of worlds of light and sound.



Sunflower Cosmos



We are light spheres. The sun is clearly also a light sphere, and the planets of our solar system borrow sunlight in imitation of star-like radiance. Our evolution takes place within the Sun's aura, and within the Earth's aura.

The magnetism of the Earth and its fiery core are as essential to us as the sun. We spread light on the surface, where from space, the cities of Earth shine as patterned lights. The photosynthetic green of Earth incorporates less apparent luminosity for there are numberless realms of hidden light. Clairvoyant vision reports light spheres everywhere, including centers within our ethereal bodies as well as in the countless spheres of space. Everywhere there are centers within centers in a hierarchy of lights.

Light and forms follow laws, and the laws of evolution are the laws not only of form, but of light. Forms themselves appear as crystallized light, and on light we are absolutely dependent. But as beings of light, we are also self-dependent, and

the more so as sun-self rises. We give and receive, and the greater ways of it only show in the steps of our more full awakening to inner and outer radiance.

Our being is rooted in cosmic star stuff, whether conceived as the big bang of science or the periodic bloom of metaphysics. We live our life within the forms and light patterns of cosmic entities, spheres within spheres on an ever-ascending scale. It is no wonder that ancient cultures saw God in the Sun, and Gods in the stars. From our planetary to our cosmic matrix we are continuous with light and life. Someone rightly said we "Live by an invisible sun within us." It is no great leap to the thought that the whole solar system lives by an invisible sun of which visible light is the analog. And if we find the roots of our physical life in the objective sun, it is not hard to imagine a higher counterpart from which our spiritual life is inspired. So, along this line of adventure, the ancient symbolism of self as sun takes on new meaning, and in its fuller assimilation our own life takes on new meaning. It is only left for us to intuit the profound workings and sacred mysteries of the laws of light.



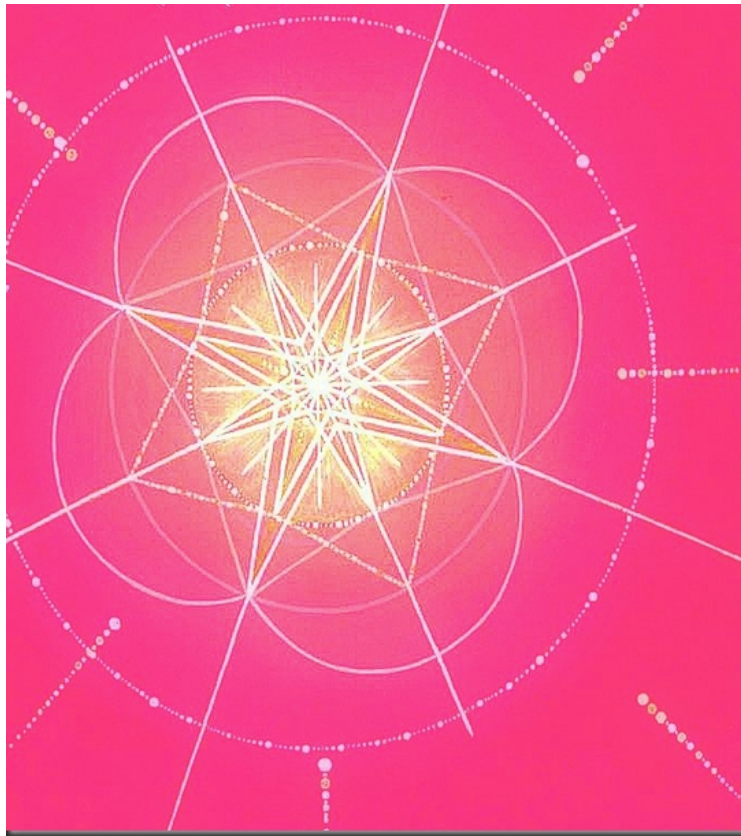
Sunflower Motivations



Something above phantasmal self shines continually. We try to find it in acquisitions. We humor each other with names attached to faces and voices, and play games of getting, but all unconsciously, and for a purpose long hidden, then progressively revealed.

And finally, to approach acquisition and faculty by way of love—that I think, is key. The Sun, symbol of self, is our archetype. The physical sun serves us well, and the spiritual sun serves well. We also must serve well, which is the value of getting. Acquisition, personal growth, aspiration, seem to me to be preparatory schools that find they're meaning in service of light. Our light-seeking moves toward discovered radiance in which is our happiness. And as sun cannot help but give itself in radiance, so also our inner nature. We are more light sphere than anything, and with but a thin veil between brain and our fiery core.

Geometry of Consciousness



Let's think and play a bit with geometry, proceeding from the most simple.

Geometry begins with a point. It is a focus and in way the most illusive, being abstract and without dimension. We might think of the point as unmanifested potentially. And we might say that, being without visible aspects, it is unity, or the source of unity, and that it is the beginning point or cause from which everything flows. Since it is origin, it is an apt symbol of spirit.

A ray, extended from the point yields a line. This first radiation has a terminus. Let us call this terminus dense matter or effect, or that which is most remote from the origin. So, from potentiality (spirit) comes radiance, relationship, and relativity.

The simple line itself yields three entities: the origin (spirit), the terminus (dense matter), and all relativity in between. The line is also a unity in polarity, and is essentially one, a single line.

If we extend an infinite number of co-equal rays from our central point, the collective end points of these rays describe a circle, or if we add another dimension, a sphere. Perhaps we may take this as symbol of all possibilities, of all that radiates from the Alpha point or cause.

But, returning to the simple, we have three: point, endpoint, and the relation between. Relations are part of knowing. Consciousness means “to know,” and the simplest form of knowing is that of the relation between two entities. So let’s call this relational middle ground “consciousness.” So in our play with the line symbol, we have:

Point, line, endpoint

Cause, relativity, effect

Spirit, consciousness, matter

Apart from the line, the simplest regular geometric representation of trinity is the triangle, and the next simplest such form is the square. The triangle gives us three points and the square gives us four points, and we might picture these two figures as a basic duality, analogous to the start and endpoint of our line. These two simple figures, the triangle and square, give us an added dimension in that their combination ($3 + 4$) yields seven entities.

It’s an entertaining thought that “a square” is a person regarded as dull, rigidly conventional, and in another sense a square suggest something block-like, solid, or sturdy. We might take the square, externally considered, as a symbol of spiritless personality. We can then, easily see the square as correspondent with matter. The triangle or trinity principle stands behind the square as spirit, and one often finds the triangle as the symbol of deity or of higher self.

There are many alternative symbol systems that have some value. In thinking with and about symbols, it is not so important to derive a fixed or rigid system (which would be a uninspired personality thing to do), but it’s important that we think and strive to get at the meaning of things in the most simple and clear terms.

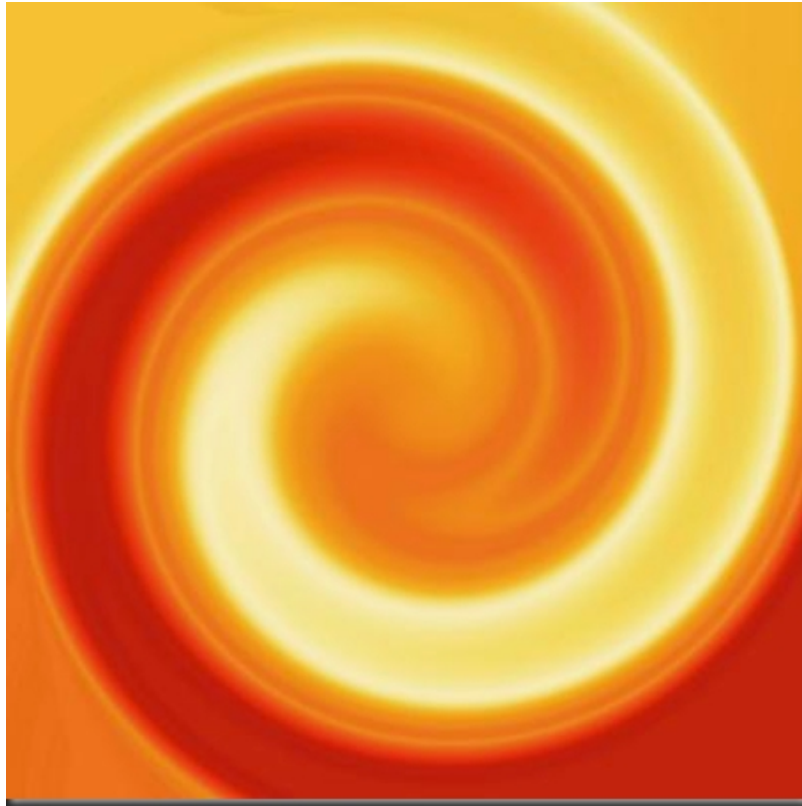
Masquerade Parties, Messages, Transformations

The root meaning of “person” is “mask.” So each teacher appears to us as a mask seen through our own covering veils of emotion and thought. We like personalities and masquerade parties, yet we also like to solve mysteries. Were we clear enough, we could see behind the eyes, voice, and movements and find there the wordless truth. Yet it’s difficult since we look up with love to persons, and partial truths seem shinny enough. I’ve often thought that a great teacher would be especially adept at making message larger than personality.



There are external and internal messages, yet our own aura is the media through which the external ones reach us. Great messages come burning into the mind, flow through the heart, and knock loudly for application. They are so polished we can see our reflection in them, and they are deep enough to hold all the needed solutions. When we use a message, it expands us and magnifies our energy. We become part of the message and it becomes part of our life radiation. By such messages we choose the right life path, we feel our strength, we persevere in the face of all obstacles – this is high magic – it opens doors, reveals worlds, and works beautiful transformations.

Fiery Personality



The physical body is fiery—its atoms are bits of fiery energy, so our body can develop in special ways along a fiery path. Desire is also fiery; we burn with it, and the mind is often represented as fiery energy. All these are personal fires, and in way all are, as mythology has it, fires stolen from heaven.

Ideally, our life would be directed by spiritual fire, by subtle fires transcendent to personality. Then the beautiful fire of heaven and the external fires of body, emotion, and mind might meet and blend in magical harmony. This would be meditation or mediation.

We might say that true meditation is the union of spiritual fires with more external ones. But what if we engage in a process in which we experiment, as a personality, with the fires of our external nature, and while doing so we call it “meditation” or some other methodological name? Then, mistaking personal fires for spiritual ones, we might become an inflamed personality.

How then to define a path leading to union with spiritual fire as distinct from an

inflamed personality? I'm thinking that it comes down to the question of whether we emphasize form or spirit. Form has its place as a vehicle for the spiritual, but often the form dominates, eclipsing the spiritual. Let us count some ways this occurs:

Emphasizing rituals and set forms of all kinds instead placing our life in order.

Emphasizing physical postures instead of spiritual orientation.

Focusing on a center within the physical or etheric body instead of the radiant spiritual energies behind and through our psychology (Love, spiritual will, harmony, beauty, etc.).

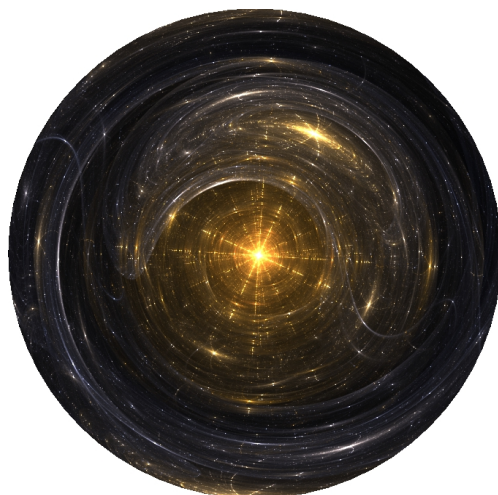
Emphasis on breathing exercises instead of the spiritual "breathing in" and giving forth that is, or should be, a healthy daily life.

Emphasis on finding a physical guru instead of attunement to our inner teacher.

Desire for psychic powers instead of desire to use our existing powers for the benefit of others.

Emphasis on physical methods using sound, color, technology, or body manipulation.

Emphasizing symbol instead of meaning.



The Veil Between Worlds



Externally or physically, the things we know are those that reach the brain. And for most of us, there is a mechanism that keeps us largely focused on things physical, on experiences coming through the five senses. But the threads of our lives run deep into psychic and spiritual worlds, and there is a part of us with other senses, a higher or deeper part of which we, ensconced as we are in the physical brain, remain largely unconscious.

We live our life, so speak, in parallel worlds and in addition to our ordinary waking consciousness, have also a vast and mostly hidden life. It is a life of which we, in our physical brain consciousness, remain mostly ignorant. For most of us that is the design of nature and the way, for the time being, that it should be.

It is as if a one-way mirror stands between our ordinary consciousness and the heights and depths of our life in the psychic and spiritual worlds. Our brain lives on the reflective side of the mirror, and our higher self lives on the transparent side. Usually we are unconscious – at the brain level – of our larger identity and it's life on the inner planes, and we do not realize to what extent we live this higher life, and do we realize that our "I" is but a small part of a larger deeper consciousness. At all times, the deeper part is an active participant in our life, but while the material world engages most of our attention, our brain registers little of this deeper nature. Most of what we are in our higher nature is hidden behind the one-way mirror so that when we look inward we see only the usual physical and emotional awareness. But there is another part of us that lives on the far side of the mirror, and in that space sees not only down toward physical personality, but outward to the psychic worlds and up to the world of spiritual.

Each of us is structured differently according to our needs and karmic conditions, so not all mirrors are the same. And the matter-energy barrier, of which our "mirror" is symbolic, is not a static veil but a dynamic one, being part of the living etheric structure of our bodies. And sometimes, our mirror, or part of it, becomes more like translucent glass or a transparent window. Then for a time the mirror may no longer act as a complete barrier between worlds, so that we register part of our inner life in the brain. Then, to some degree, we experience continuity of consciousness where our brain registers not only the usual physical existence, but also aspects of spiritual or psychic life.

Brief or tenuous connection between worlds can be disorienting and radical thinning of the veil can be especially difficult, for most of us have trouble enough with the problems of a single level. There are many cautionary stories about magicians who evoke energies they are not yet ready to handle, a theme applicable to meditation practices. There are natural and forced developments that thin the veil between worlds, of which meditation is often cited. There are dangers associated with the premature development of anything, and this is especially true of psychic and spiritual experiences. If a strong energy is poured suddenly, prematurely, and persistently into an unready personality, then we may have a rending of the veil between worlds, with chaotic or pathological effects.

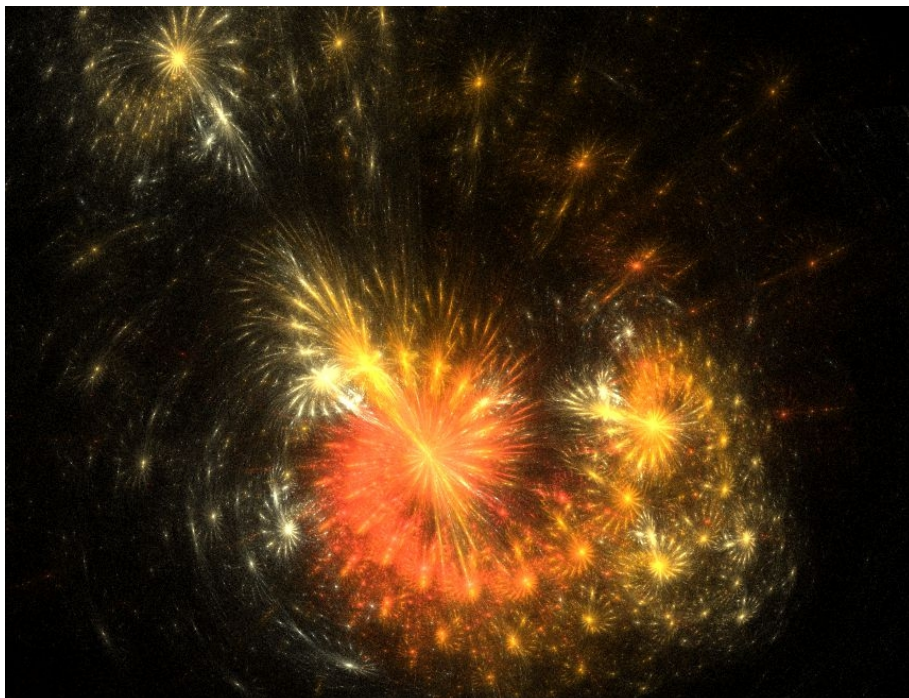
Awakening energies often proves confusing to us, and in seeking to understand them, a meditator may adopt one of the many schools of metaphysics or seek some teacher or guru to guide them. Unfortunately, the current wave of humanity hasn't produced many spiritual midwives who have the knowledge to

lead people through such an energy crisis. Nor has it produced large numbers of sane, balanced and healthy souls who are ready for the difficulties of sudden awakenings. Instead, we have many half-right teachers in the world, and sad to say, some will make matters worse rather than better. In some cases crisis is actually precipitated in the first place by dangerous meditation practices taught by a pseudo-guru or drawn from a metaphysical book.

Gopi Krishna, in his book *Kundalini, The Evolutionary Energy in Man* aptly describes the state of the world in this respect. He writes:

“I consulted other holy men and sought for guidance from many reputed quarters without coming across a single individual who could boldly assert that he actually possessed intimate personal knowledge of the condition and could confidently answer my questions. Those who talked with dignified reserve, looking very wise and deep, ultimately turned out to be as wanting in accurate information about the mysterious power rampant in me as those of a more unassuming nature who unbosomed themselves completely on the very first occasion without in the least pretending to know any more than they really did. And thus in the great country which had given birth to the lofty science of Kundalini thousands of years ago and whose very soil is permeated with its fragrance and whose rich religious lore is full of references to it from cover to cover, I found no one able to help me.”

[Art by ihave3kids \(modified\)](#)



Science and Magic



We might picture magic as opposed to science where science is natural and magic is supernatural. But here we have one of the many deceptively simple binaries that are worth questioning. Besides, in recent years, the axioms of quantum physicists start to sound like mystics, and many begin to use language that marries science and magic. For example, today at the time of this writings a Google search yields 597 hits for the unusual phrase “quantum magic,” and 102 for “quantum sorcery.” But long before the latest science, the public mind was seeking a blend of worlds, at this writing, Google-net shows us 48,600 references to “spiritual science.” Of course many of these links have little to do with science and quiet a number bear little or no relation to anything truly spiritual. But the links do reflect how the mass mind responds to psycho-spiritual atmospheric pressure—an integrative pressure seeking manifestation in human culture.

We might think of “supernatural” as the unexplored natural, then a true magician would be a scientist in disguise. Or we might think that there is only the natural and that a true magician is a developing scientist. Or we could

discard the word “magic” altogether in favor of a less burdened term. But this is contrary to the powerful wave that is solidifying the idea of magic in the public mind. This wave finds expression in numerous new mythologies, in books, and motion pictures. Much of this material is of a superficial kind, yet everything has a higher or deeper correspondence, and a writer or artist will sometimes bring through something of magical significance. There is this beautiful passage by Thomas Wolfe, from his book *Time and the River*:

“At that instant he saw, in one blaze of light, an image of unutterable conviction, the reason why the artist works and lives and has his being—the reward he seeks—the only reward he really cares about, without which there is nothing. It is to snare the spirits of mankind in nets of magic, to make his life prevail through his creation, to wreak the vision of his life, the rude and painful substance of his own experience, into the congruence of blazing and enchanted images that are themselves the core of life, the essential pattern whence all other things proceed, the kernel of eternity.”

In this, we find a subtler sense of the meaning of “charms” and “spells” associated with magical lore. The passage is about invocation, and it does address the supernatural, but it’s not so much phenomenological as psychological and spiritual, or if it is phenomenal, it places us in the realm of right motivation. There is in it the definition of magic as manifest spirit, the union of heaven and earth. This is a definition that is in the air, having made its presence felt in the collective consciousness of humanity.

So then, the magician is thinker and creator, and good thought is like magic out of the air, like a clear day when the atmosphere sings with subtle possibilities. Magic is soul force, a secret wind that electrifies the body and collapses the space between points. It stimulates the spirit of service and makes the eyes supernaturally bright.

[*Photo art by David Urbanke*](#)

Transcendental Music



The legendary idea of the “music of the spheres” rings true. Is an atom musical? Is a planet, a sun, or a galaxy musical? What of the auric sphere, the sphere of thought and consciousness? What of centers and subsidiary centers found in everything? It’s not just orchestral groups that are musical—one can sense the importance of resonance in all spheres where everything from the microscopic to the cosmic is understandable in musical terms. Meditative sensitivity to the transcendental music of life is infinitely more than the usual understanding of musical appreciation. Music, in a profound sense, is encoded with meaning where worlds of essential information may be communicated in sound.

Since all is unity, particles of the cosmic song thread their way into everyday life—a human voice, the sound of the rain, or a bit of seemingly ordinary music. But customary conversations are often less conducive to perception than silence or the sounds of nature. So perceptive comparison with more musical expressions may render our usual talk embarrassing. Perhaps in this contrast there is a key of attunement and attainment.

[A variation on art piece by lilsnipeygfx.](#)

The Sky from Earth



Down the ages teachings come to us of unity and the way to it, even though we humans have not truly taken to it very well. Books of religions advocate brotherhood even while the would-be faithful violate it. Everywhere, the form of things dominates and eclipses spirit. The form attracts us and the mysteries behind remain largely beyond comprehension and application. So, the eclipse of spirit by matter is the rule, and the ways of light are lost in the shadowy labyrinths of human imagination. Yet behind the veils of human activities is the impelling force, the luminous quest for unity.

Are the many quests for unity branches of one tree? On the contradictory surface it would be impossible to affirm this, yet in principle the idea works—but only if we dig deep, ignoring the many overlays, the crazy human constructions seething with chaos. In the deep cosmic sense, we find signs of the original tree of knowledge, signs pointing the way toward harmony and unity.

“Only the kernel of every object nourishes;
Where is he who tears off the husks for you and me?”

— *Leaves of Grass*, Walt Whitman

New Life, New Love, New Words



There is a special power that comes from learning new words and from learning new meanings for familiar words. The eminent psychologist, Dr. Roberto Assagioli, wrote, "Words possess the power of stimulating and arousing activity associated with them. They evoke and make operative the meanings and idea-forces that they signify." But I would add, they only do so when we tap into one of the deeper levels of meaning behind them.

Everything has a multitude of levels or dimensions, and our vocabulary is no exception; it evolves as we do. So we find new words for new experiences that come to us, and we find new dimensions that give deeper meaning to the words we have used. Words like "self" and "love" have many meanings, and the meanings we give them depend on our developing experience. We can take any word our intuition underscores as important, and use it meditatively.

It's good exercise to proceed as if we don't really know the meanings of important words we use. On some level this is always true. For instance, we might take the new word "spirit" into our vocabulary and see it in a completely

new way, as if for the first time. Likewise, the new word “love” will have for us a spectrum of meanings not yet divined. We can always seek behind our words, going one dimension deeper into meaning. And when we have done that, then stay open for the next layer of meaning, and the next....

“But customs make one customary. Therefore, I urge you to look at the sky as if for the first time.”

– *Leaves of M's Garden II*, 191

Beyond what We Imagine

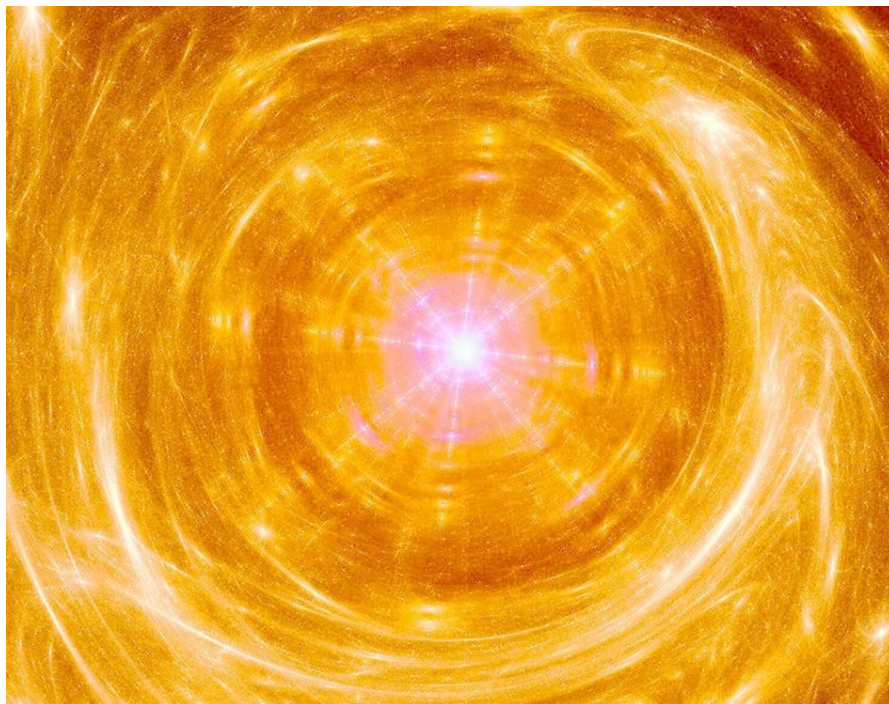


At any moment in time, we are always worlds more than we imagine ourselves to be. There is the self we know at the moment, and there is the infinitely greater life of the future. The lesser is like a point and the greater like space. In the greater is hidden an infinity of unimagined possibilities. “Time,” relates to our

limits, but timelessness, the infinite, leads us beyond all imagined limits. The individual is like a flower hidden in a seed, where the current external appearance, the tiny point of potentiality, offers little clue to what will unfold. What we are—the fullness of our hidden powers and potentials—only become clear in the revelation of the future, in that prophetic space where we sense the beauty of the infinite. In this we discover worlds undreamed of. The galvanizing surprise is transformative, and in this we perpetually discover our limits are not what we thought.

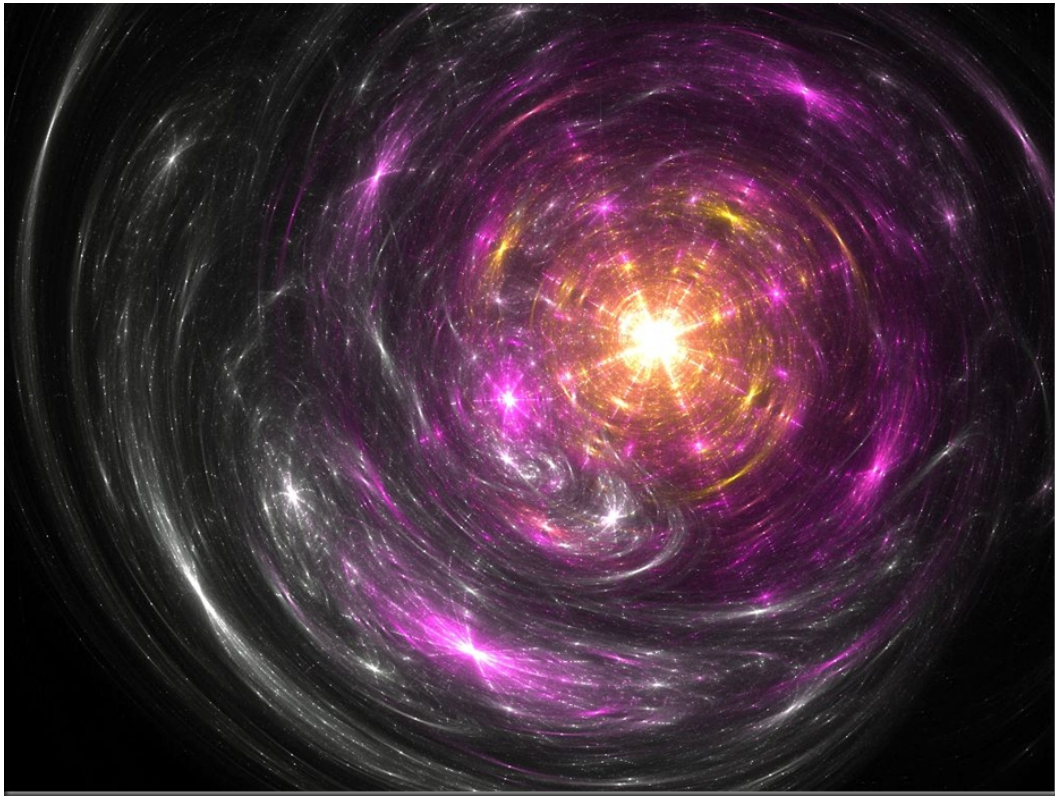
Art by metalyman

The Beginning of Life



We begin to be when we love, because love is the nature of our deeper being. Love is the central part of “I” and inherent in self realization. To the degree that we truly love, we discover who we are. To the degree that we love, we become who we are. So, in love there is always the deep sense of finding ourselves, for to love truly is to realize we are love. Love is not separate from what we are but integral to the innermost nature of our consciousness. It is the essential spiritual power and an ever present potential of our being, of our real self. It is the energy and life that we are, therefore, to know who we are is to realize: “I am love.”

Extra-sensory Love



To be without love is to be without spirit. Heartlessness and selfishness conspire with a materialism that measures human life by time and limitation. But love is resonant with the sense of the timeless spiritual—it is the extrasensory eye that views the hidden life and special being of life beyond time.

Naturally, the realization of timeless love has profound effects on how we experience and relate to others. The famous researcher in extra-sensory perception, Dr. J. B. Rhine, wrote:

“Our treatment of people obviously depends on what we think they are. The more we think of our fellowmen as deterministic physical systems, robots, machines, brains—the more heartlessly and selfishly we can allow ourselves to deal with them... On the other hand, the more we appreciate their mental life as unique... more original and creative than mere space-time mass relations of matter, the more we are interested in them as individuals and the more we tend to respect them and consider their viewpoints and feelings.”

On the Timelessness of Love



We can increase our understanding of a thing by comparing it to its opposite. The opposite of “timelessness” is “for a limited time.” What if we were to say to our partner, “I love you, but only for a limited time.” This offer strikes us as strange because it runs counter to a basic human intuition about love. The lover is far more apt to say with heart-felt enthusiasm, “My love for you will never die!” This pledge, when sincere, is not mere emotionalism, but has its roots in an intuitive sense of the spirit of love.

People may pledge, “love forever” today and change their mind tomorrow. But this does not alter the basic truth of the timeless quality of love. If the love was real in the first place, it simply means lost of contact with essential nature of it. Love continues to shine in the depths of our consciousness, even when we turn our backs on it and forget what we saw and what we are.

We loose touch with the spirit of love the minute we give it limits. We may hold back and say, "I will love you until I die," the "till death do us part" of the conventional ceremony. But this limited pledge admits that our love is basically materialistic and centered mainly, if not completely, on the physical body and surface personality. A deep sense of love isn't compatible with such thoughts, because love brings with it the intuition about "forever." It has a timeless quality that is part of the immediate experience of loving.

"Still seems it strange, that thou shouldst live forever?
Is it less strange, that thou shouldst live at all?
This is a miracle; and that no more."

—Edward Young

[Art by FracFX](#)



Song Writer's Intuition



At first glance, it may seem that love is uncertain and ephemeral, and that relations born from it do not last. But it is not love that is ephemeral, but the form of it under particular limitations of karma. True love exists in consciousness. It is essentially spiritual and above circumstance. It is a faculty of the soul, and in fact the very nature of the deep self. Its binding power, its ability to harmoniously unite persons in a given instance may fail. But love as soul power remains, even

where the limitations of persons thwart it. Behind the uncertainty of persons, behind the complex weaving of karma, the certainty of love as the power of consciousness shines continually.

The soul is immortal and its future is without limit. That is why real love brings with it a true intuition of the infinite. People pledge their love forever. Lovers, songwriters, and poets of each generation repeat similar lyrics. "I will love you till the end of time," they say, "My love will never die." The experience of love is instinctively linked to the feeling of "forever," to a sense of moving beyond time. People speak of "immortal love." The reason is clear—the consciousness of love gives the true sense of being without limits. If we look at the experience of love, we discover a most amazing thing—lovers pledge their love forever because the consciousness of "forever" is revealed by love. This consciousness is inherent in the soul. The writer Nathaniel Hawthorne put this clearly:

"We are but shadows: we are not endowed with real life, and all that seems most real about us is but the thinnest substance of a dream—till the heart be touched. That touch creates us—then we begin to be—thereby we are inheritors of eternity."

Art by [Cornelia Knopp](#)

Worldly Reflections



Without intuitive light, we exist imprisoned in symbols, in forms, in surrounding things. But by light we pass through symbol to meaning by way of intuition. Or failing this we are caught in symbol, mistaking it for the real. To be caught is easy, because symbols are not entirely dark—there is borrowed light in them, a moonlight reality, a mirror of the sun's radiation. Without the sunlight of intuition, only glamour is visible, and we exist then in an eerie moonlight world, knowing only surface lights. While moonlight is from the surface, sunlight shines from an inner depth. So moonlight is borrowed but sunlight is fiery-original and an apt symbol of intuition. On the surface we live in a moonlight world of things, yet rightly seen each natural thing conjures for us the sunlight world.

True life expresses in a radiance that illuminates all surrounding things. Knowledge or consciousness may be conceived as the source of this interior radiance—it is the light of intuition or teaching from within. It is revelation of truth, the release of imprisoned splendor.

Flowers, Fanatics, and other Distances from Divinity



Some measure of evil, or not Life, is born with incarnation, with the taking of form, with leaving the “father’s home,” with separation from divinity. Illusion, the virtual synonym, comes into being with this separation. And so it is said that everything external is Maya, being other than the pure light of source. This formulation has a certain value, but by it alone we cannot find our place between the candle and the star because all manifestations are relative.

A flower is not as remote from divinity as the cruelty of fanatics. Yet both are manifestations other than or apart from absolute Life or divinity. We may say the flower and the cruel man are illusions, and so they are, but they are not equal. So we find that the most abstract concept of good and evil, yielding as it does a simple binary, corresponds poorly to daily life and required decisions. We must, standing somewhere between the candle and the star, bring righteous to decisions.

True Notes



We always feel, do we not, that if some true note occasionally slips into our sayings, that it is the gift of some muse or a fortunate catch from the waves around us all.

“There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent.” R. W. Emerson

Sun God in Practice

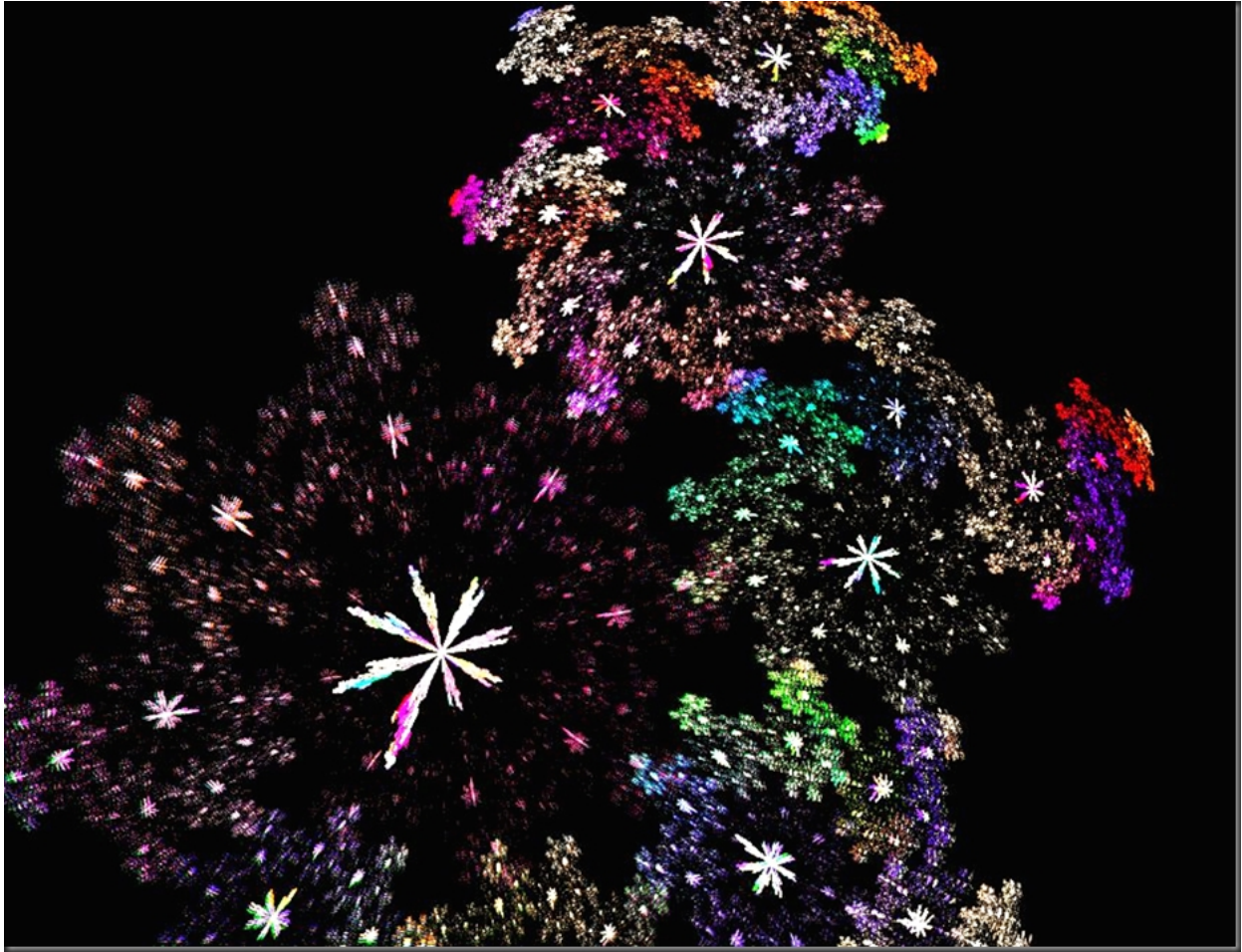


The Egyptian sun worshipers have moved on, and modern science now speaks of a ball of hot gasses. Yet the center of our solar system remains spiritually commanding. We might picture seven dimensions of the sun, or forty-nine. And to make these wonders present for us now, to make them come out of the air to us and to all, that would be most practical.

“...every genuine child feels the sun shine right into his chest in quite another way than grownups do...”

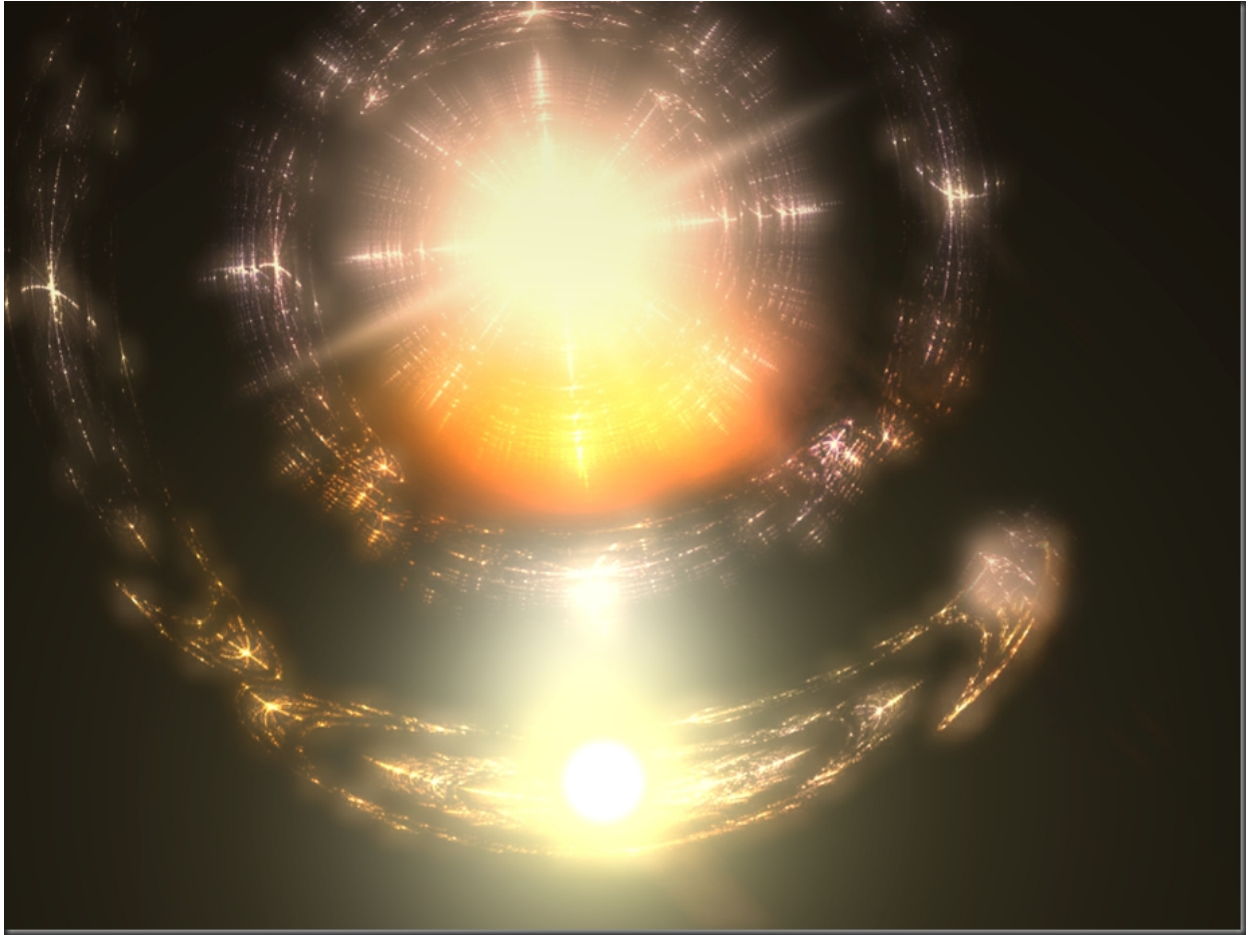
— *Second Light*, Vilhelm Ekelund

Flower Templates



Beautiful manifestations in the natural world are fitting templates for our best thoughts and expressions. Flowers, crystals, stars, are patterns for paragraphs. They are precise foci of creative forces—finely ordered, beautiful, simple, clear and colorful.

Initiation into Light



It is a glorification and exaltation, but also knowing and responsibility and being alive for the first time. It is deeper relations, and new work, and broader vistas. It is clarity and transformation. It is refinement and penetration and transcendence and joy and pain and more work and love. It is power, and harmony, and God, and it is radiant color and sound.

Fire of Achievement



Mountain climbing is a symbol of achievement. If we seek the higher correspondence of worldly achievement, we find a door to deep mystery. According to legend, Merlin buried the sun in Mount Tombe. And in Persian mythology the sacred fire was kept alight on Mount Quedah, “the mansion of fire.” Thus fire, the symbol of spirit and illumination, is associated with lofty achievement.

“Ye are even as the fire which in the darkness of the night has been kindled upon the mountain top.”

— Persian scripture

“But I shall be on the mountain top. I shall look down upon the night, as I am learning to climb and look down upon the storms. I shall be in the new day of the mountain-top, forever above the night.”

— The University of Hard Knocks

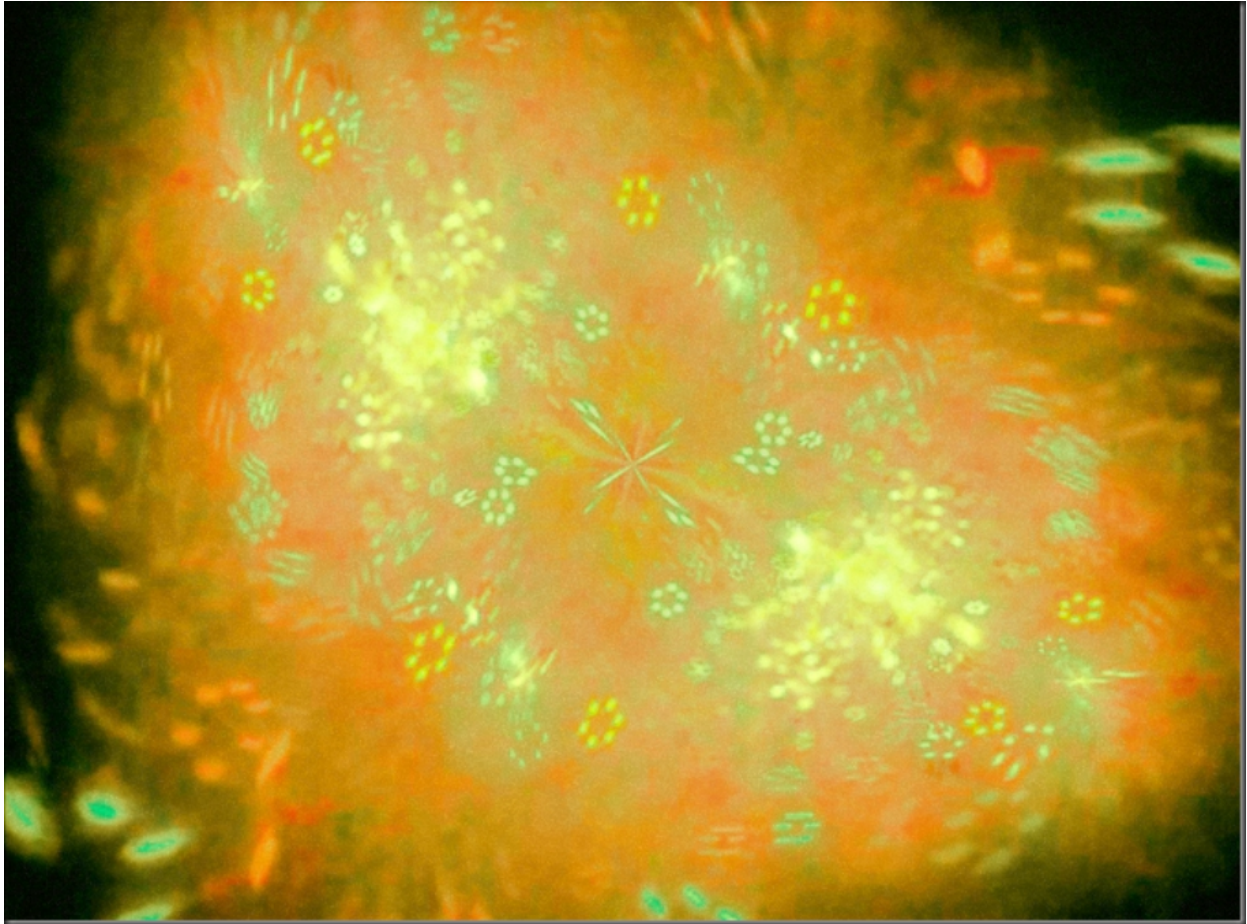
Death Paradox



A book of Yoga states “Death conquers death.” The meaning is paradoxical. There are two types of death: death as release from a limiting form, and death as imprisonment in form. Unilluminated incarnation is a dim and relatively lifeless existence; hence it is the temporary “death” of spirit. But death as freedom from a set form is entrance into greater life and a true action of spirit.

The benevolence of timely death is wide in scope. So, we hold to a certain pattern of thought or emotional identification, then find it no longer serves. We catch a glimpse of the next turn of the spiral. The old patterns fall away as our mind and heart ascends to the next strata of understanding. This is the freedom of death, the action of a powerful and benevolent principle. Hence, “Death conquers death.”

Giving up and Acquisition



We can view progress as giving up or displacement, or in terms of acquisition. The first is negation and the second affirmation or inclusion.

We relinquish one thing, but obtain something else, in other words, the displacement of the lower by the higher or the supplanting of a lesser thing by a greater. Energy shifts from one thing to another, and lesser things fall away as we become more absorbed in finer ones.

Esoteric “inclusion” is the obverse of denial. We can move forward by denial or inclusion. And though the approaches may differ, inclusions and denial are, in a sense, aspects of one thing. We can express this difficult concept with an example.

Here is flower. Shall we renounce it? My answer is yes and no. We might

respond to the flower as a personality in a superficial emotional or sentimental way. But there are other levels of response. The soul is artist and beauty is the essence of spirituality. The flower is symbol and gateway. We may well renounce the flower if our eyes are glancing off it superficially. But the flower is a manifestation of spirit, and hence an instrument of transformation—it can be a portal into which we are ushered into the meaning of life.

Pain, Chaos and Future Light



Looking out upon the world, it may sometimes seem that a beautiful change is not possible. The weight of the world and its chaos seems overwhelming. And it is the same when, at certain stage, we confront the burden of our own chaos. Some find the weight so great they become seriously ill or even end their own life in a vain attempt at escape. So also in the large world where it sometimes seems whole nations are obsessed with a path of chaos and death. The pain and chaos of group and the personal worlds mirror each other.

But there is a moment of realization, the moment when we wake to inner power and divinity. In this revelatory light, all things look different, and all things look

possible. There is then no barrier too high and no way too difficult. We come to know then, with certainty, that the ultimate triumph of the good is inevitable. No matter the history or the long chain of dark days. It becomes clear that no circumstance and no limits can ultimately withstand the transformative energy of spirit. No cycle of chaos will remain unbroken. The power of divinity spirals up irresistibly and may not be denied. No human construction can long withstand it. There will be a new world in the future, and it will be good beyond dreaming.

“Love, from its awful throne of patient power
In the wise heart, from the last giddy hour
Of dread endurance, from the slippery, steep,
And narrow verge of crag-like agony, springs,
And folds over the world its healing wings.”

— Percy Bysshe Shelley



Pervasive Quotations



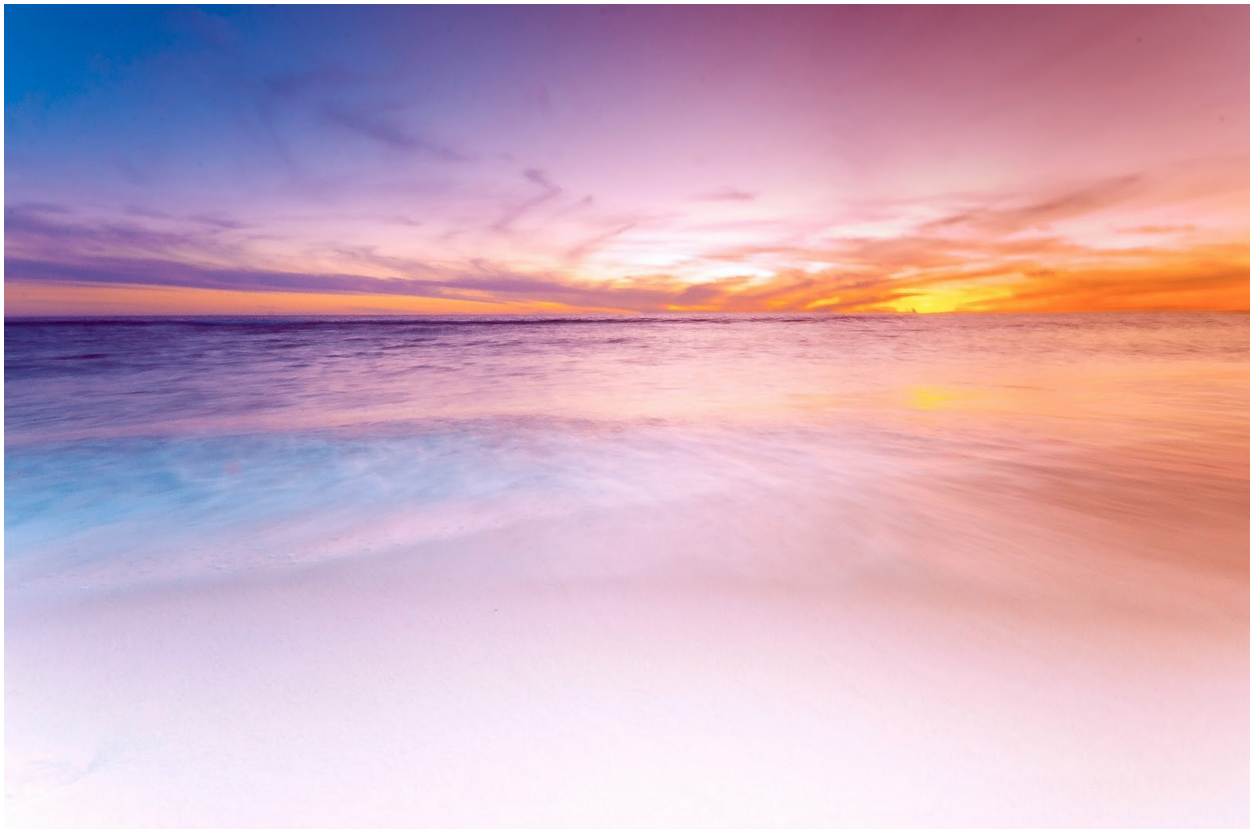
All quotation is, in a sense, quoting one's self. You tell me your religion, and you tell me who you are. The selection of book or leader is in the eye of the beholder, or it is the rock upon which we find ourselves after the latest storm. Our eye omits the inconsistencies and our ears are deaf to subtler tones beyond our kin. So we define ourselves precisely.

We can completely throw off the training wheels of book quotations, but we will read ourselves elsewhere anyway, and quote that. Yet when the thoughts are ours at last, then our text may not be so peppered with quotation marks, unless out of respect or modesty – yet the communal obligation remains. We could try to quote pure Space but to do so we will borrow some words. Is it exaggeration to say that anything short of the absolute is quotation? We try to shrink the footnotes toward the number one. But the thoughts in space and in print are dense as stars, and we will be hard pressed to avoid quotation. It would be ideal to quote ourselves in spirit, but the best thoughts floating there are fully

communal. We may fail to number our references explicitly, yet the communal ghost of our pasts, the legions who have occupied us down the ages, these still circulate freely in us.

Citing ones' own thought is no guarantee of improvement over book quotes. A careless demonstration from book or brain is equally flat. A source without light is a source without light, weather concocted from pieces of stuff presumably "original" to one's own cranium or drawn from ink laid down by other humans. And a prejudice housed in book or brain, and passed along has the same lack of merit.

We have a whole beach full of quotations. In the morning light I can't see the minute bits mirroring the sun, only the shinning path. When we leave Earth behind, these grains will be a memory, and we will trade them for stars. Meanwhile, we may submit thesis and antithesis about the relative dullness or luminosity of this or that point. It is good exercise for future astronauts.

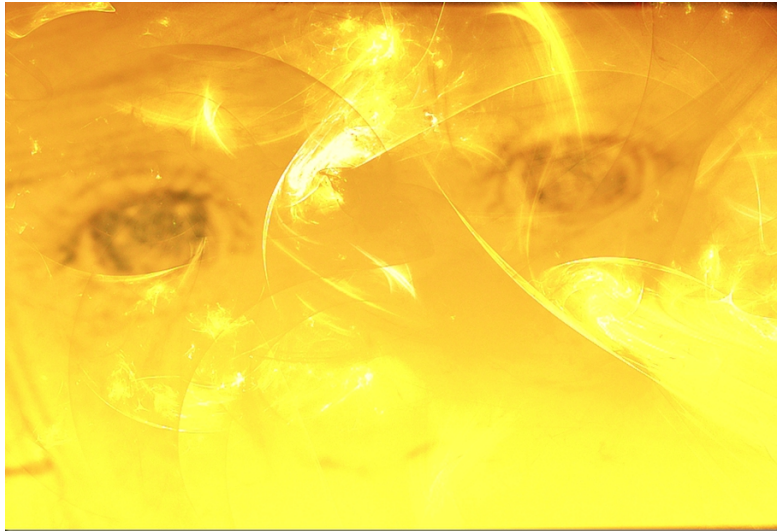


Omnipresent Centers



Everywhere there are centers. The higher centers are keynotes, secret revelations, hyper-dimensional doors to reality. They are the instruments of our incarnation, the keyboard of the soul's play in harmony. We, as aura, are a center within larger centers, and linked to others forming constellations, patterns of light in a cosmic plan.

Beauty as Transformative Power



“I was lifted high,
In sun-bright healing winds – desiring now
A greater beauty...”

– Marion Wentworth

Usually, people think of beauty as something perceived, something we subjectively attribute to an object or a person. But I find the spiritual meaning of beauty is different. Spiritual beauty is not a passive perception but an active and transformative power. It is the energy of the intuitional world. We commune with such beauty, we enter into it and it enters into us. It is unity and Fire. It is “the world of pure meaning.” This beauty is not our personal response to an object in the world. Rather, beauty is itself a multidimensional world of rainbow archetypes.

In the archetypal world the divine mosaic shines in beauty. We encounter considerable fidelity problems in translating this world of pure meaning into its best correspondences in thought and words. It is a valiant effort, yet the lesser cannot fully include the greater. Still we try to mirror it. Fortunately, the mental mirror is itself in long-term evolutionary motion.

“...beyond the Beauty that is predicated of various forms and relationships, there is a pure Transcendent Beauty, and this is a mode of the very Being of the SELF. This Beauty is not something that is beautiful. It is Self-existent and casts its luster upon all things... Ecstasy is pure Beauty, as well as pure Joy and Knowledge.”

— *Pathways Through to Space*, Franklin Merrell-Wolff

The Hyper-dimension of Things



Space, like spirit, includes all things, and in modern times has become the symbol of transcendent adventure and the playground of unfettered imagination. Space, inner and outer, is the ultimate frontier, the great matrix of evolution.

Things are the externalization of a hyper-dimensional reality that is behind and through them. And there is another spirit behind, that leads deeper yet. We see

numerous interpenetrating levels, all present now, and each hiding deeper spaces. Symbols, that is to say things, when rightly apprehended become hyper-dimensional portals. And formal thought is also a thing.

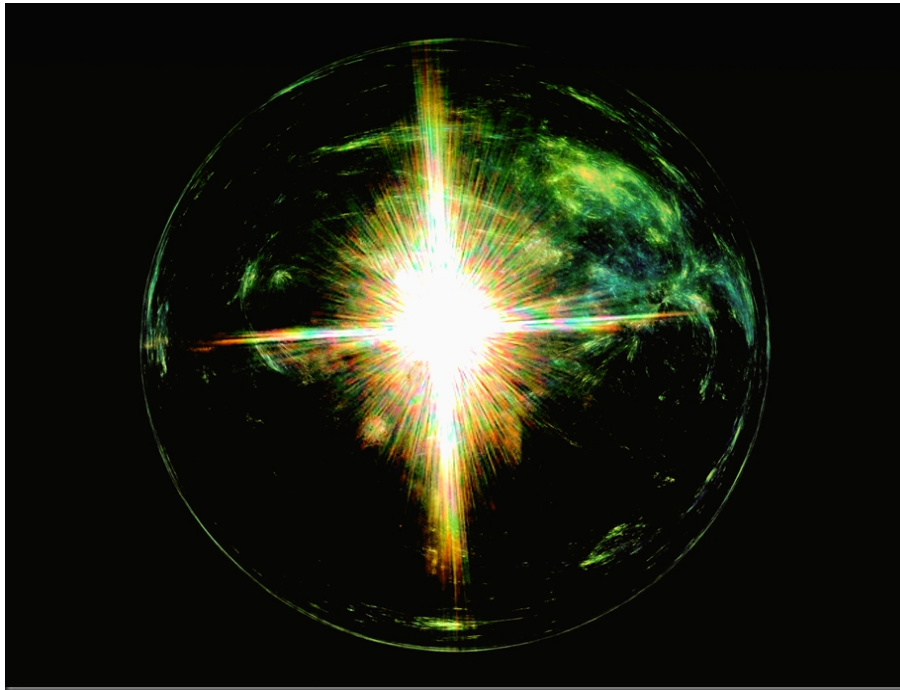
The secret places of thought are like the grandeur of the night sky. Though the eye seems just a small mysterious mirror of remote points of light, yet the spirit touches all points and fathoms the deep mysteries of our participation in cosmos. The depth of space and the depth of thought come to resemble each other, and sparkle with the same extraordinary resources. And just as a rough geode hides unexpected beauty, so in the most diverse levels of the external world may be found the sparkle of the reality.

Phenomenal and Spiritual Perception



The walls of the house may melt away, yet afterward one may question the reality of the phenomena. All sense perceptions and their psychic alloys are rightly subject to the questioning intellect. But there is a consciousness that imbues certain events and is not subject to question—this consciousness contains the answers.

Intuitive Vistas



What is intuition? It may be thought of as a world or a universe of meanings. Colors, notes, and lights are the best physical analogy. Intuition sparkles in the mind and feelings with a beauty so intense as to be sharp, even painful.

Intuition has relatives. The meaning of love and unity overlap with that of intuition. The meaning of “illuminated mind” overlaps with intuition, but the usual meaning of “rational truth” and “love” are far from intuition. Probably, we must be able to really think before we can expect intuitive light. In the silence following thought, we can see the most clearly.

Sometimes we may see in the silence following simple observation. Some intuitive fire can emerge spontaneously as the accompaniment of sight. But it is hard to say what hidden preparations lead to the moment of revelation.

“And now here is my secret, a very simple secret: It is only with the heart that one can see rightly; what is essential is invisible to the eye.”

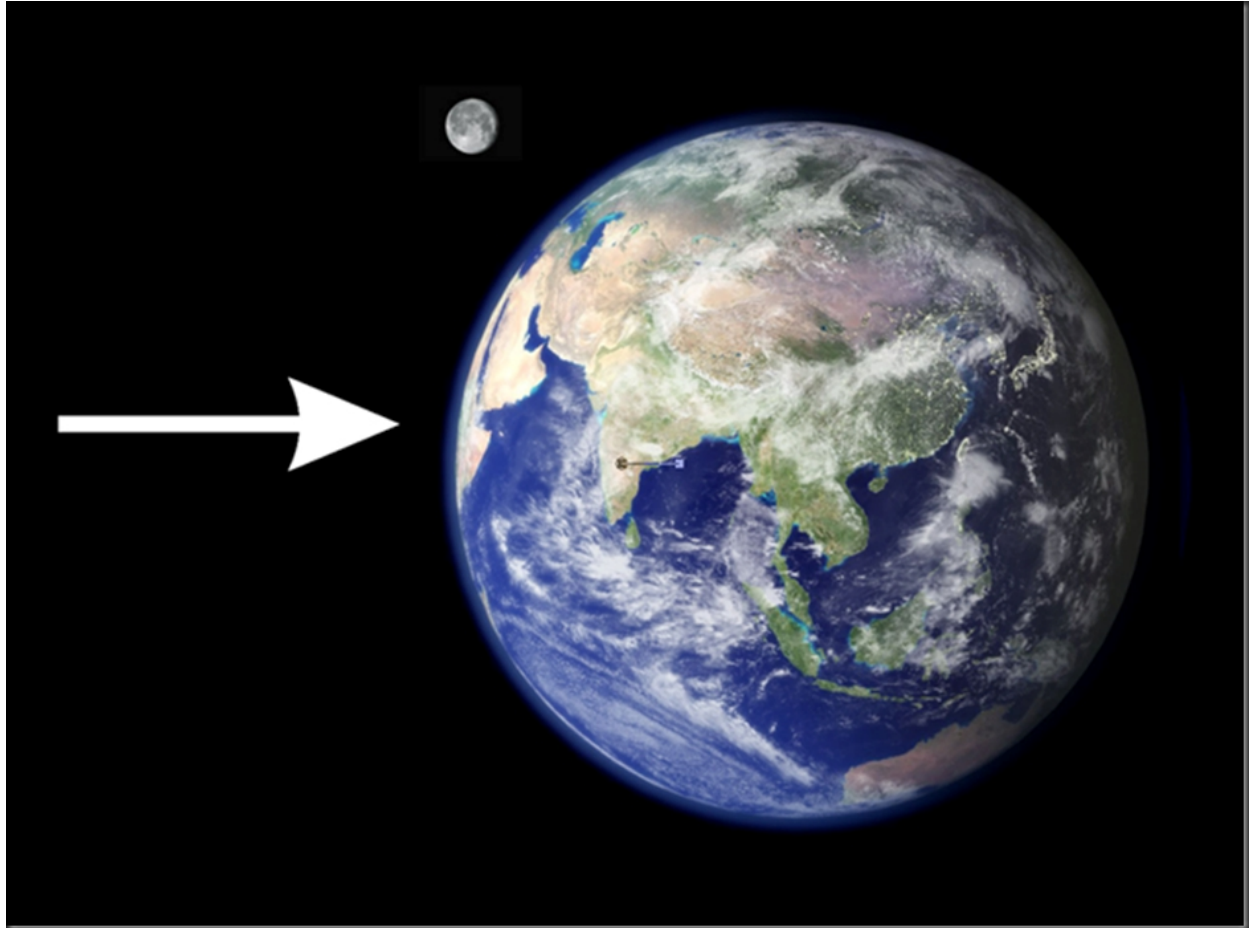
— The Little Prince

Shocks of Beauty



Why is the perception of the real world such a shocking experience? Because it is so different, so unusual, being revelatory of both the grandeur that we are, and the littleness we often express. This contrast is shocking. Imagine how the awesome beauty of reality compares to the thoughtless ignorance of our daily life. We may see something so beautiful that it is painful. The beautiful itself is not painful, but the contrast between beauty and our newly revealed ignorance is most painful. Spirit is pure Beauty and it illuminates errors by contrast.

The Deep Significance of Definitions as Arrows



Often people imagine that a definition relates words to the world. But actually, a definition only relates words to other words—it is we who must, based on our experience, relate the words to the world. Definition is the substitution of words for other words, but it is experience that lets us to link words to the world. This is why experiences in common are the basis of communication, and why expanded consciousness is so vital to harmony and understanding.

A definition is only helpful when the words used link to our personal knowledge and experience. If we have an experience that relates to a word, then that word becomes like an arrow pointing to the experience. Where we have only the word, and lack a corresponding experience, that word remains like an arrow pointing to a question mark. We can, of course, also have in our minds a word-arrow that

points to the wrong part of the world. What makes it “wrong?” It’s wrong because we are alone in our definition, so the mistaken word-arrow is useless and misleading as a means of communicating with others.

The practical value of reflecting on this is that it helps us understand something of what happens when we try and fail to communicate. And it also helps us think more clearly, because in so far as we use words when thinking, we can better understand what it is we are doing.

“A SONG of the rolling earth, and of words according,
Were you thinking that those were the words, those upright lines? Those curves,
angles, dots?
No, those are not the words, the substantial words are in the ground and sea,
They are in the air, they are in you.”

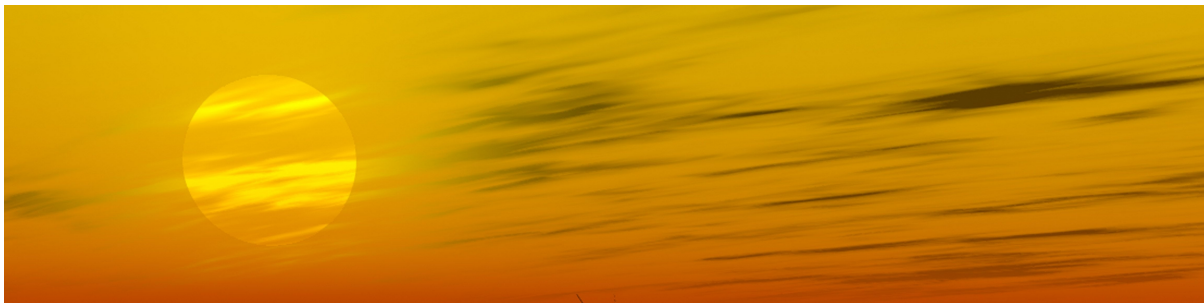
— *Leaves of Grass*, Walt Whitman

Some illumination exists in understanding when we have got hold of the words, but not that which the words point to. Our psychological condition in this respect is not always as clear and obvious as one might at first think. If it were, mutual understanding would be a far more widespread than it currently is.

The key is to be free of imprisonment in our own vocabularies.

“Each man wrappeth his thought within his own egotism and calleth the brat a new name.”

— *The Case of Patience Worth*, Prince, Walter Franklin



Meditative Translating—Verbal and Conceptual Adaptation

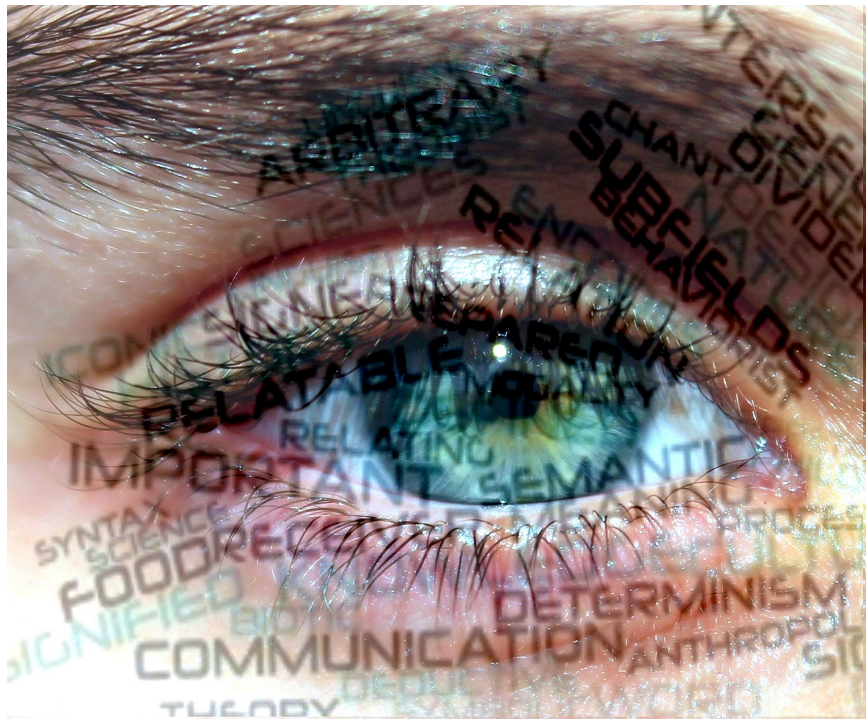


We do not know to what extent we agree or disagree with another until we understand each other's thoughts, and to do that we must get behind each other's words. Intellectually, it would seem that we all know this obvious truth, yet emotionally we often demonstrate we do not. So, if a person's words are foreign to us, we may assume the thoughts behind them are foreign as well, though this may not be true. Frequently, we will argue with the words of another and never connect with the ideas, never realize that we failed to understand what was in the other's mind and heart.

It's useful to understand the special language used by another, especially when that language contrasts with our preferred usage. It helps to be able to put on different verbal hats. Indeed, the externalization of thoughts is so intimately bound up with language that often we must be able to put on a different verbal hat in order to think toward something new. Adopting another's terms and

meditatively translating them into our own language can often advance understanding of the new.

Through this discipline, we gradually approach a deeper realization that words are not the same as meaning and that essence is not the same as form. It would seem that this is obvious and that we understand this, yet the frequency of arguments based on unexamined definitions shows that our understanding of word/meaning relationships is weak. In the abstract we may know that words are not the same as the things they refer to, and that words mean different things to different people, yet too often in our conversations we betray “the better angels of our nature” and foolishly fail to act from our understanding. Here then is a practical aspect of semantics that can promote essential understanding and avert many arguments. About arguments, fools may rush in, but angels can tread most anywhere without ill effect. And where we prove more the fool than angel, well there’s the lesson also.



The Death or Resurrection of Words



We think and invest in symbols. The investment serves for a time. But a symbol set can only embody so much light and fire. Then, as we notice its inadequacies, the symbol begins to die. Having served us for a time, the language runs its course and we find ourselves ready to move on. Discarding thoughts and their corresponding symbols, we pass to new thought and subtler use of the mind.

Some hold their symbol set closely, as if to squeeze every bit of life from it. For others, a set of symbols or words quickly becomes oppressive and must be changed more frequently. When to keep and when to discard and move on, is individual.

Otherwise considered, there are at least two ways to deal with vague, ambiguous, or troublesome words. One is to drop them in favor of more precise and fitting language. The other is to redeem them, resurrect them, dust them off, polish them until they shine and are again serviceable. While most any word can be redeemed, the question often is, in a given case, is it worth the effort? Redemption is sometimes more work and less effective than the adoption of a new verbal body for our thoughts.

Acting as If



Let's ask in what sense it is advisable and productive to "act as if" we are spiritually empowered. Consider what it would be like to be at the next rung of the ladder, that is, what would our increased responsibilities be to others and to ourselves. Then with perspective, let's play at being a little better than we currently are. Put a better foot forward, not to be seen, but because it is a wonderful life-affirming thing to do. In fact, we are always projecting ourselves forward, aspiring to be and act somewhat better than we are. In the right way, this is healthy. We are, in effect, calling ourselves out, engaging in an affirmation intended to move us toward the future. So what would it be like to begin to engage in the next level of work, the next wider sphere of responsibility, the next greater circle of love? What would it be to practice, to engage in life with the next greater step of purity and clarity? Why wait? Act as if.

The Scope and Limits of Intuition



Intuition can manifest in relation to persons. For instance, the eyes, the quality of the voice, and the way a person moves, express their inner nature. Intuition penetrates to the combined meaning of these expressions. As R. W. Emerson said, "Wise men read very sharply all of your private history in your look and gait and behavior." The highest form of this is more than simply perceptiveness but is actually unity.

We can also see ourselves by intuition. Spiritual intuition progressively reveals our own nature as well as the ambient one. This is logically correct because intuition is unification and embraces both the center and the periphery of everything.

There is no phenomena where intuition would fail to function, because intuition derives from the unified field of meaning that underlies all things. In this sense, intuition is unlimited. Yet in practice, intuition does function unevenly in us according to our temperament and affinities, and its precipitation in a given field is dependent on a period of mental or meditative focus in that field. For instance,

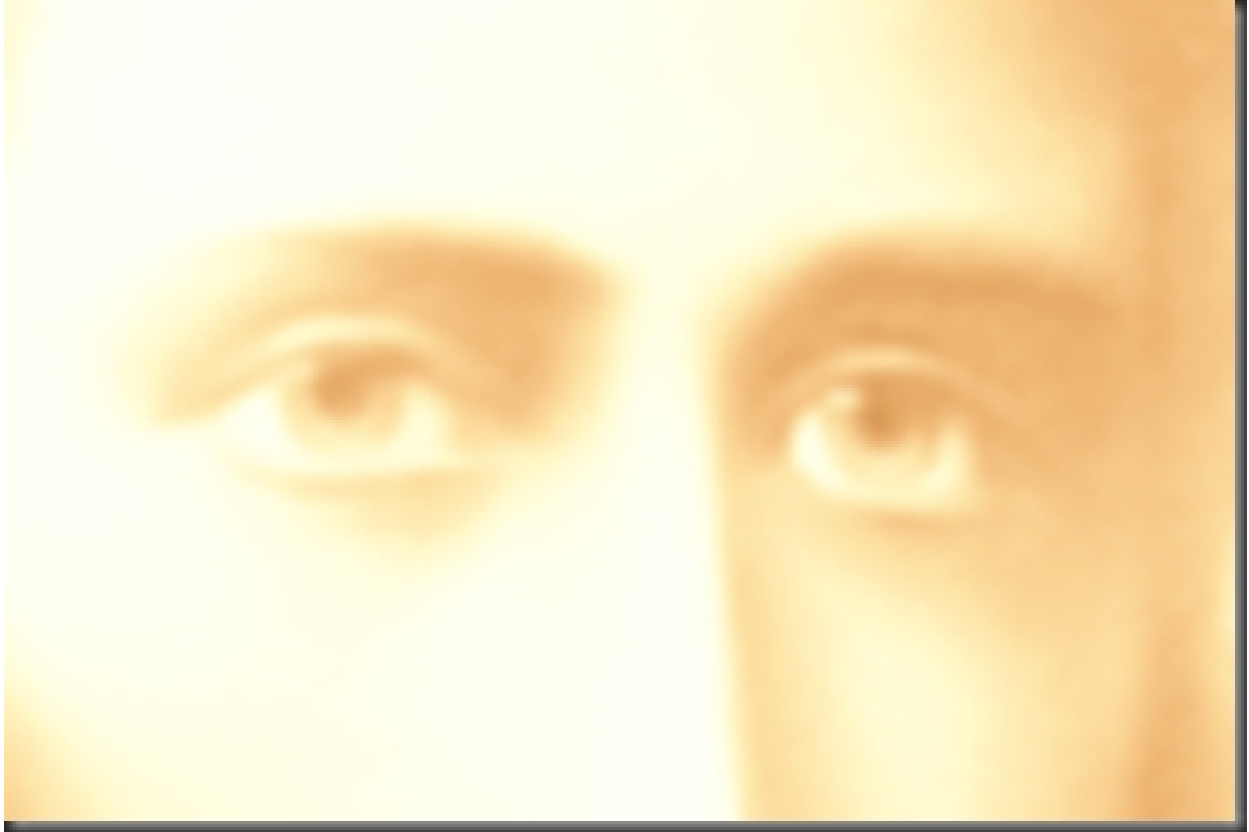
if we are not born a scientist or do not deliberately develop ourselves along that line, we would not expect to be the vehicle for revelation of the mysteries of nature in the scientific sense.

The Essence and Body of Thought



According to temperament, thoughts manifest in images or in words or sounds. We become aware of thoughts as they manifest, but there is a subtle moment just prior to manifestation, just prior to words and images—in this moment thought is without a body. Visualize the expression of thought-images and thought-sounds as from a circle of light with a brighter point of light at the center. In the process of embodiment, thought-light radiates downward or outward from the center to the periphery. If we draw close enough to this center we arrive at a quiet space where we can apprehend thought before it incarnates, before it has a body.

Through Eyes of Light



What does an illuminated sage see through physical eyes? I imagine that such eyes do not see the world as “matter ” at all, but as “spirit-matter,” that is, all is seen through to its luminous depth and height. All such looking is, or may by choice be, spiritual seeing. The eye would never stop upon the surface of anything but would probe the depths of all things instantly divining their innermost meaning.

Double Maya



Do the senses distort reality? It is more than that. In a way, we live in double Maya, and we could say our senses distort unreality rather than reality. On the surface of it, our senses put us in touch with Maya – the external world. On to this Maya, we project additional interpretative illusions. So, for instance, it might be said that we do not see things as they are – even physical things – but we project another layer of unreality upon them from our habit self. So we have unreality compounded by the dullness of our own perceptual habits-limitations.

There is book on the philosophy of drawing and painting titled, *How to Draw what you See*. The gist of this book is that people generally do not draw or paint well because they do not see what is in front of their eyes. Instead, they see a kind of stick-figure creation in their own minds and draw that. From this point of view, the ability to actually see more clearly what is right before our eyes would be a step toward the real – a kind of yoga of Maya. I think though, that in truth, this yoga of Maya moves toward real art, that is, it would shade over into subtler yogas because spirit and matter are one being aspects of an essential unity.

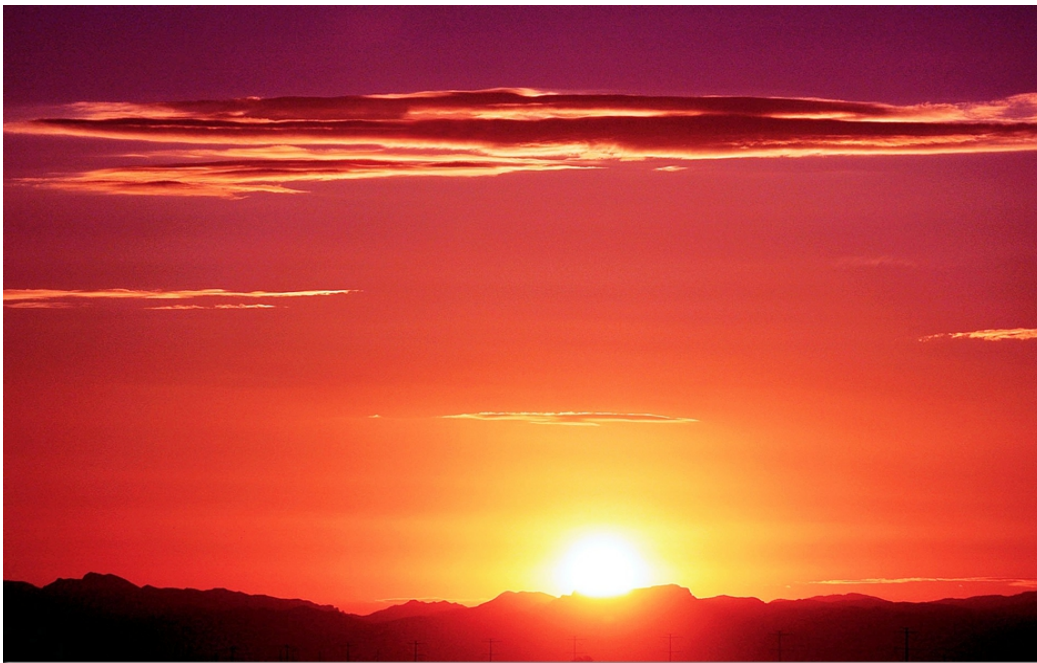
Someone says, "Ancient wisdom states in different ways that we live in a world of Maya, that our senses distort reality." Yet we know spirit and matter are a

unity, so we could also say the opposite that: “Ancient wisdom states in different ways that we live in a world of reality, and that our hyper-dimensional senses progressively reveal this reality.” This is a way of saying that the senses have multidimensional levels. It is only seeing or hearing or sensing in the most superficial way that is Maya mirroring Maya. To really see is to move inward or upward in graded steps, in other words, to be initiated into new revelations of what is present in consciousness and in the universe. We learn to see what has always been before our eyes, and also through that to deeper realms beyond.

“What was any art but a mold in which to imprison for a moment the shining, elusive element which is life itself.”

— Willa Cather

The Turn from Night to Day



Inevitably, things become better. The beginning and ending of karmic cycles and the weaving and blending of waves is exceedingly complex and it is difficult to say what is ending and what is beginning, or even sometimes what is for the best and what is not. But our spirit perceives the beginning and the conclusion and is secure in the knowledge of the inevitable triumph of Good. This knowledge is at the heart of that perennial optimism that sees the light of tomorrow. We know

how thought shapes the future and how our attitude and orientation contributes to the stream of events. We are alert to the worst possibilities as temporary delays in the cosmic scheme, yet we remain alight with the vision of the best and with our hands and feet well employed.

The future of mankind exists as an archetypal reality. Each one who sees this helps manifest the inevitable, forges a link with brotherhood, and lightens the burden of humanity. One can directly experience the coming renovation in human consciousness because the focus of true individuality is in continuity with a greater life or being that is the foundation and root of unity.

Teachings as Catalyst



Teachings are not the truth, but a catalyst to aid in approach to the truth. There are limitations to be found in every verbal formulation and in those who give them. Good teachings have merit as general guidelines and as stimulus to thinking and reflection. Also, even in a great teaching, the specifics and their application to any time and space involve much ambiguity and vagueness. So, in

this sense, we are always on our own, in other words a good teaching or teacher stimulates independent thought.

The Door of Everything

Sound, light, color, and motion can be a portal to intuitive perception. So

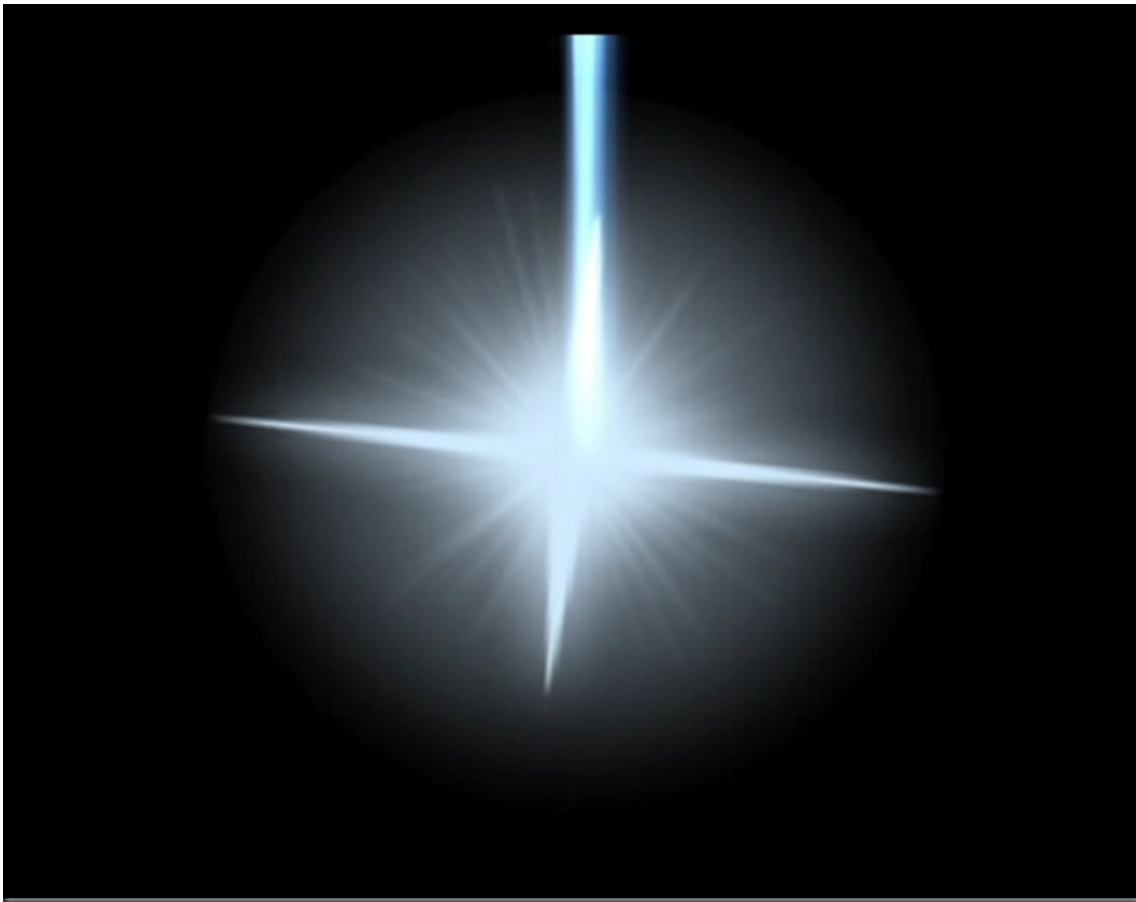


physical phenomena may trigger intuitive light. Everything is doorway. Everything and everyone is the symbol and gate of reality. Everything serves as window to the spiritual. Every point in space, rightly apprehended, is education, initiation. And though all things serve in this manner, yet the phenomena that triggers revelation is individual, according to temperament and affinity.

“The process of shifting levels from the letter to the inner meaning in the matter of spiritual attitudes can be clearly set forth by one single proposition. It consists in ‘seeing through’ the phenomenon. Every living phenomenon is, first and last, a symbol; for the essence of life is meaning. But every symbol which is the ultimate expression of a state of consciousness is in itself transparent for another deeper one, and so on into eternity; for all things in the sense-connection of life are inwardly connected, and their depths have their roots in God.”

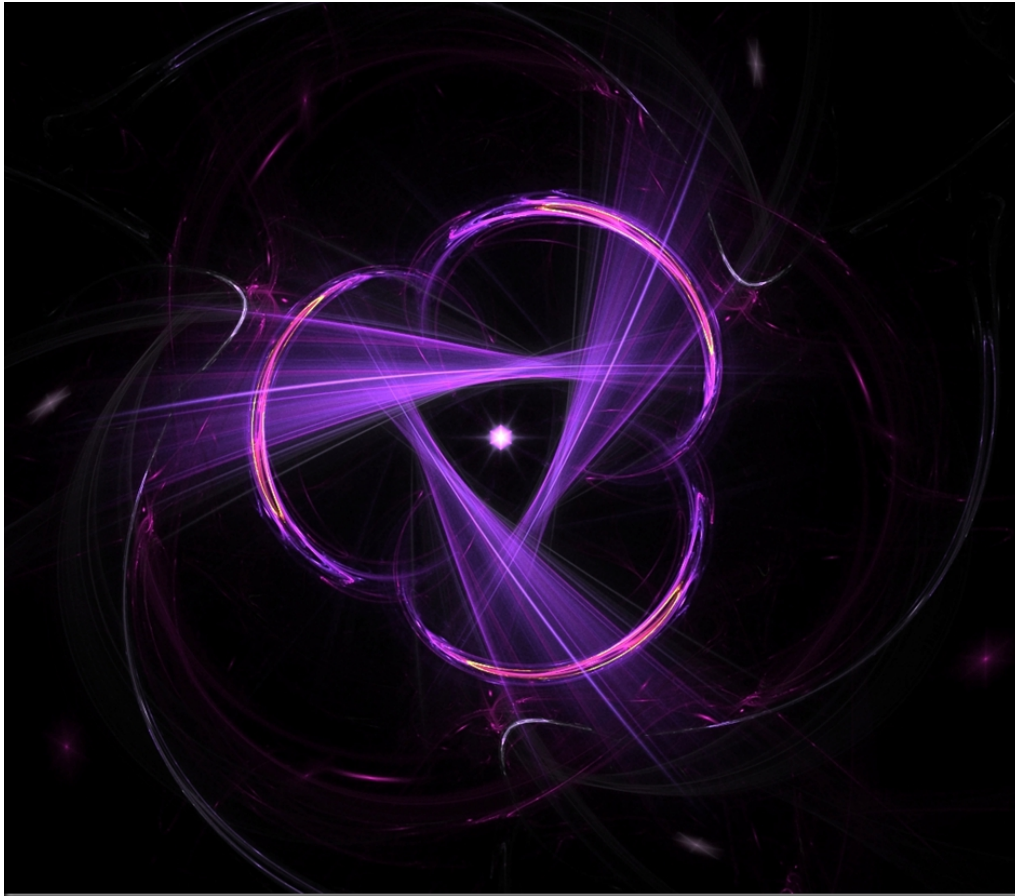
— Hermann Keyserling

Breathing in and Out



Inspiration and expiration are automatic, inherent in physical life. By analogy, spiritual inspiration and expiration are inherent in our inner life, are virtually a definition of it. We inhale (receive) and exhale (give), and these two are a natural law and rhythm. But in our human egotism we have broken the sacred rhythm in our inner life – we would take in and not give forth. We would breath in with little breathing out, and we choke and sputter on our own egotism. We try to absorb the beauty of creation, but do not create beauty – we read, but do not write, we receive but do not transmit, we want love, but are poor at giving it, and on it goes... I'm reminded of the fellow who noted only two types of people in the world: lawn-sprinkler people and vacuum-cleaner people, with the vacuum-cleaner types being predominant. In the homely image of a lawn-sprinkler person we have a picture of an individual who is reestablishing the sacred rhythm, bringing life back into balance. This concept has been named "service."

Finding our Work



In the atmosphere there are fire flowers of luminous things. Billions of these flowers hover in the to-be-done regions, waiting for a body. The trick is taking on the ones that truly belong to us, and refraining from appropriating those that do not. There are many wonderful things hovering in the air that are not our work and for which we may not be suited. Many of these are of stunning beauty and so have a Siren quality, hence the excitement and the danger, for contact with them tends to inspire action. We must find each days work within a universe of infinite possibilities.

Behind Words and Thoughts



Behind words that are good, look for thought that is better, and behind thought that is better, look for pure meaning that is best. The words are symbols hiding thoughts, and thoughts are symbols hiding deeper meanings. The deeper meaning is non-verbal, is energy, motive, inspiration. . .

Flowers and other Hyper-space Doorways



“It is not words only that are emblematic; it is things which are emblematic. Every natural fact is a symbol of some spiritual fact. The visible creation is the terminus or the circumference of the invisible world.” R. W. Emerson

This being so, every encounter is an act of interpretation, an attempt to divine essential meaning. Every thing suggests its higher correspondence. The archetypal shines through everything in all its oceanic majesty. So, to the evolving eye, the entire universe, every person, flower, and event becomes a hyper-space doorway.

Physical, Psychic and Mystical Perception



We can distinguish psychic from spiritual perception in this way: psychic perceptions do not interpret themselves, but spiritual perceptions do. We must seek and question the meaning of a psychic perception, just as we do with any normal sense perception. But in spiritual or intuitive perception, the meaning is given directly, being inherent in the experience. In the spiritual we may see, hear, or sense something – or more properly expressed, become something, because we apprehend that which is part of our being. If the spiritual experience is genuine, we do not need to ask, “What does this mean?” The question does not arise because true spiritual experience takes place in a world of pure meaning, and in this world perceptions contain their own validation, their own seals of authenticity. Validation is inherent in and inseparable from the experience. Instead of having to intellectually explain the experience, the experience itself is the explanation and the meaning. Likewise, in the case of “intuition” which means “direct knowledge,” we find that intuition is the answer, not the question. Mental or intellectual questioning arises in relation to phenomena, but intuition is the matrix of light that contains the answers.

Psychic and spiritual or mystical experience may sometimes be combined. For instance, we can have a vision, in the sense of a picture or image of something correspondent with the material world, and we can hear a voice with words that take objective form in our mind. These psychic experiences may be factual, or illusory, or some blend of the two. But the soul of a true mystical experience is real, while the form it may take in words or images is only relatively so, and is never fully adequate to express the spiritual which is formless. Spiritual experience may take a form in the mind or in expression through images or words. We normally give spiritual experience a psychical body either consciously or unconsciously, but these formal expressions are symbols, and are always a relatively limited embodiment and not the reality itself.

Is light form or formless? Even physically considered, it is energy and relatively formless. But “light” is a word adopted by both physical scientists and metaphysicians. We can use the word to point to something physical, psychic, and spiritual, because light is on spiritual as well as material levels. But here we make an intellectual distinction, which though it has some real validity, fails to reflect the continuum of things. We can say that psychic perception relates to form and that spiritual perception relates to formlessness, and this is more or less correct. Yet form and spirit remain a continuum, and our perceptions evolve in the fluid middle ground between material and spiritual material between the finite and the infinite.

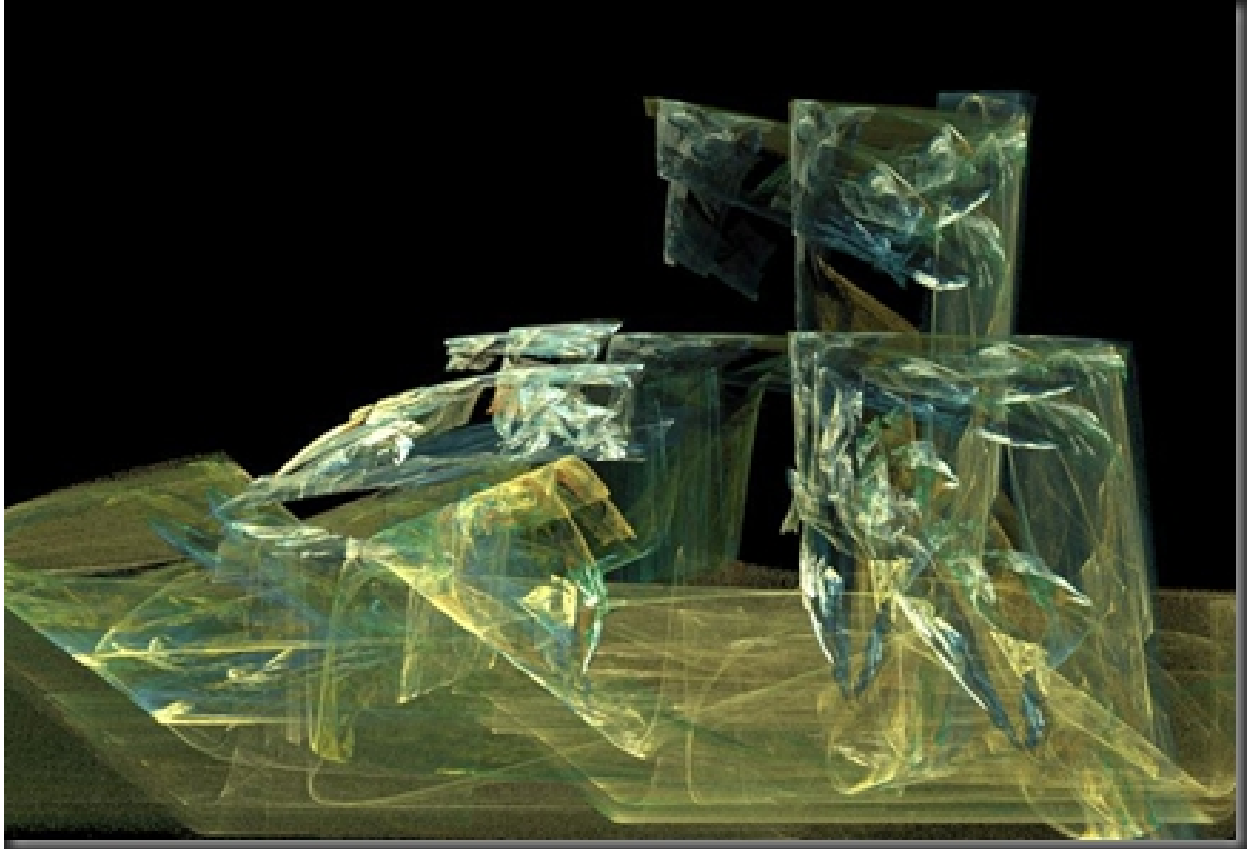
For simplicity, I’ve divided the spiritual and personal levels. But in reality, things are not so sharply divided, and we should blend them because that’s more realistic. In this way we find that in objective seeing or hearing there can be a spiritual component. Everywhere, the spiritual transparency is laid over the personal one. So in every experience, physical-psychic-spiritual, we’re presented with a unified field. The physical and psychic (emotional-intellectual) components of any experiences may be rightly questioned. We can examine them and assess them. But if there is a spiritual component, if our experience has a soul, then that is the self-validating part. The body of our experience, the form it takes in our sense or psyche (shape, color, words) — these are the external or relative part, the part that intellect can address. But the spiritual part is transcendent to the intellect and phenomenal perceptions.

External Knowledge and Intuition



Familiar forms and familiar words

In the psychic, as in the physical, we may see, hear, or sense something and then think about it. The thing that distinguishes the phenomenal or personality-level experience is that it can generally be more or less adequately thought about and expressed in terms of forms. That is, a personality experience can be adequately described in terms of shape, color, or sound. To put it another way, since it takes place in the realm of forms, common word forms provide the natural means of communicating or recording it. We hear a voice and it might say, "Circle of flowers," and we may ask what does that mean? Or we see a shape that resembles a circle of flowers or colors and we ask, "What does that mean?" The key is, when we ask such a question we're speaking about something phenomenal, something closer to the personality or manifest realms.



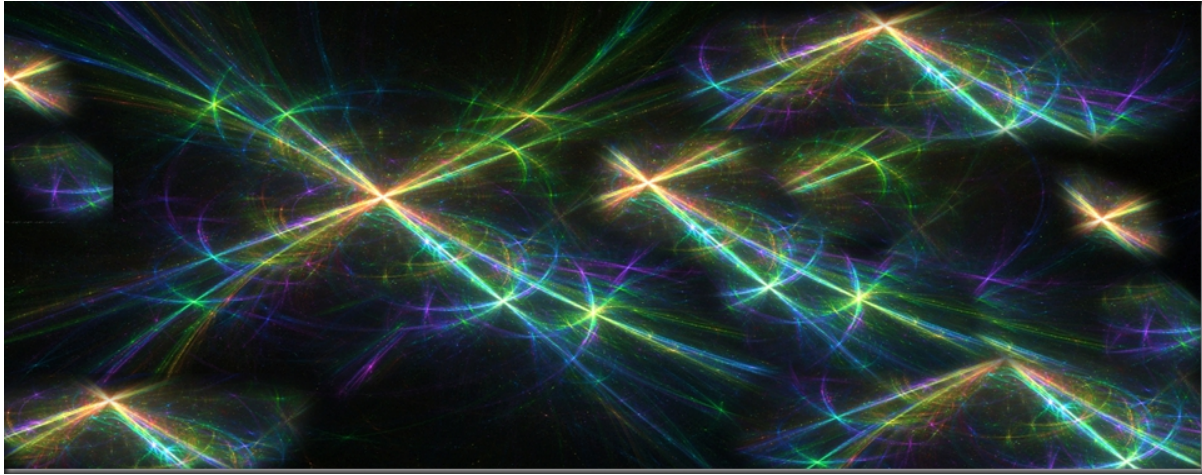
Unified field

In the paragraphs above, I've divided life into spiritual and personality levels, but let's unify them because that is more realistic. So, if we are evolving, our experience of life is moving toward unity. This means that in any seeing or hearing there can be a spiritual component. Everywhere, the spiritual transparency is laid over the personal one, because the worlds and our experience of them overlap in a unified way.

"At that instant he saw, in one blaze of light, an image of unutterable conviction, the reason why the artist works and lives and has his being — the reward he seeks — the only reward he really cares about, without which there is nothing. It is to snare the spirits of mankind in nets of magic, to make his life prevail through his creation, to wreak the vision of his life, the rude and painful substance of his own experience, into the congruence of blazing and enchanted images that are themselves the core of life, the essential pattern whence all other things proceed, the kernel of eternity."

— *Time and the River*, Thomas Wolfe

Miraculous Unnoticed Synchronicity



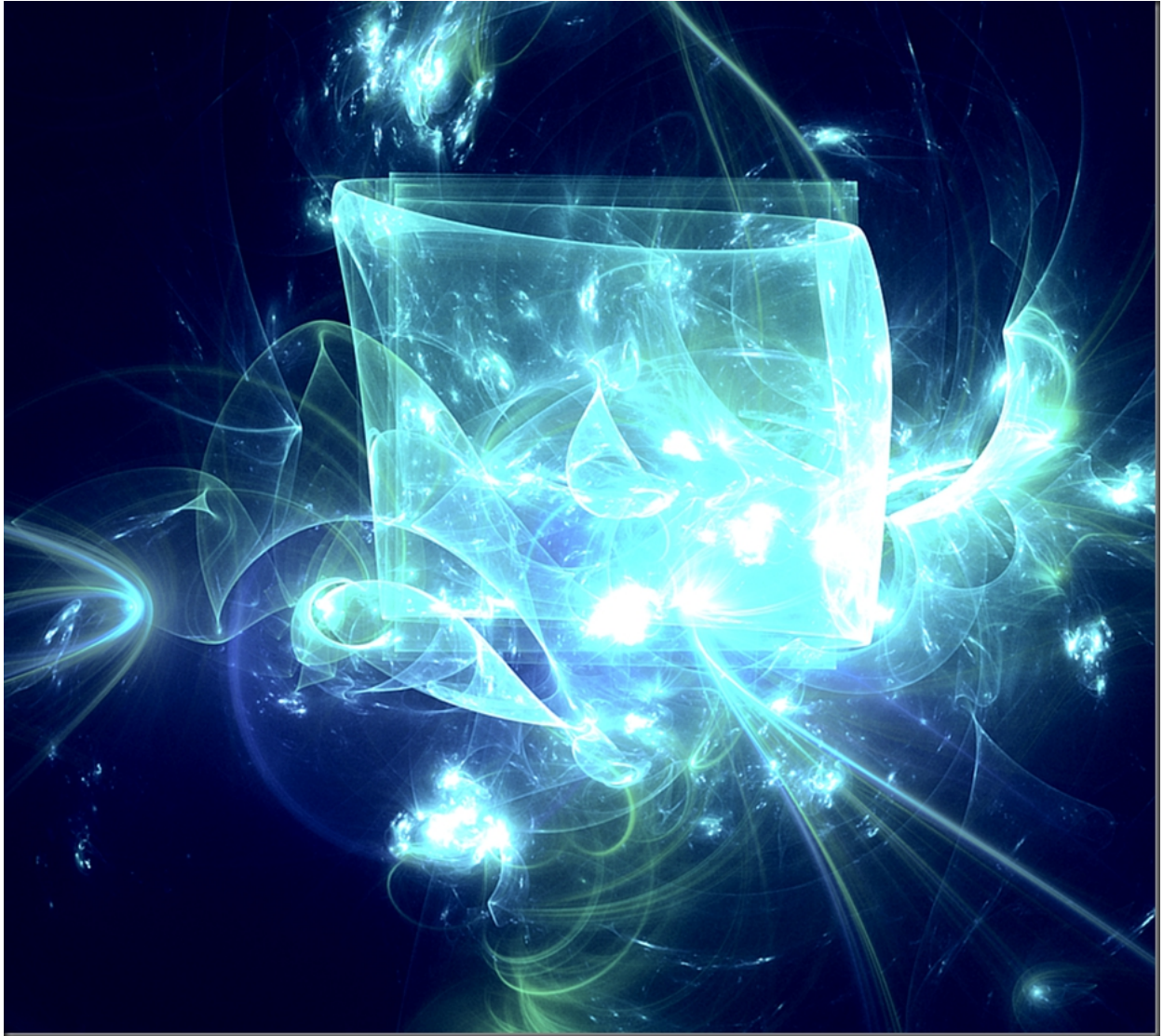
A lot of synchronicity occurs without our realizing it because it simply does not come to our attention. For instance, when I was sixteen, I had an unusual dream. I was with my best friend the following day, and though we rarely spoke of dreams, we discovered by accident that we had dreamed the exact same dream on the same night. My friend related my unusual dream to me in vivid detail, exactly as I dreamed it except that he was the central character in his dream and not I. If it had not come up in the conversation, we would never have known anything paranormal had occurred. Obviously, virtually all such events are never noticed because the communication that would reveal the events never occurs. Such things suggest that daily life may be far more miraculous than most people imagine and we are simply unaware of it.

Life as Meditation



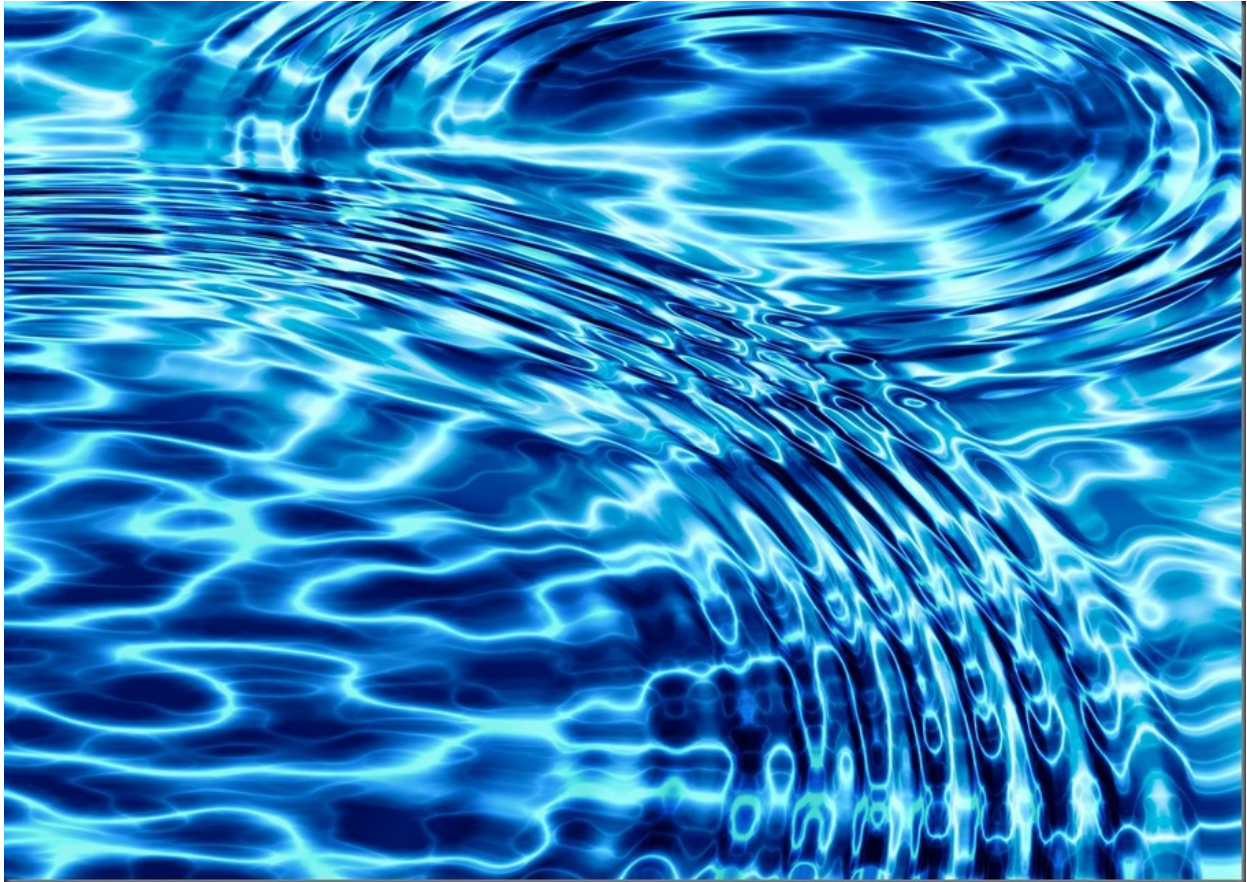
All the phenomena of life are meditation forms. Meditation arises spontaneously from the hidden side of things; no waking person can escape the glory of it. There are great shocks of communion in children's faces and in the pages of books. And here it presses itself upon us in the voices of friends and in the sun behind clouds. And when we dutifully set meditation aside as a packaged ritual of image and word, we may find this works also, but for some of us, not as well as life. For me, the artificiality of forms suffocates, and I try to avoid death by improvising. On a good day perhaps directing our gaze is form enough. From that alone we may slip quietly into the great blue sky of the real.

Initiative and Initiation



Each step toward light creates a channel along which gifts come. We accept and we are accepted, and the two are intimately interactive. We approach, and we are approached. We take hold of a hand and we are given a hand up. We take and we are taken up. We take responsibility and more responsibility is given. We admit the truth and we are admitted to the truth. We take the initiative and we are initiated. We open ourselves to invitation and we are invited. We give, and to us much is given.

Interpersonal Resonance



It's rare to resonate to the actual meaning in the mind and heart of another. Ego usually prefers a more personal interpretation. We hear words, automatically assigning them meaning based on personal knowledge. This is natural and inevitable, but our sin is that we forget about our ego and the limits of our knowledge. The interpretative process becomes thoughtless and self-centered, and we relate to another's words in a way that misses the meaning. We jump to the conclusion that we know what's being said. It's a natural action of ego. It's tricky, because words of themselves are largely dead forms and illusions. We ourselves give them life, or fail to give it. Having words in our ears doesn't mean we have the meaning in the mind and heart of the speaker. All this might seem obvious, yet this very day have we not all fallen short of the glory of communion.

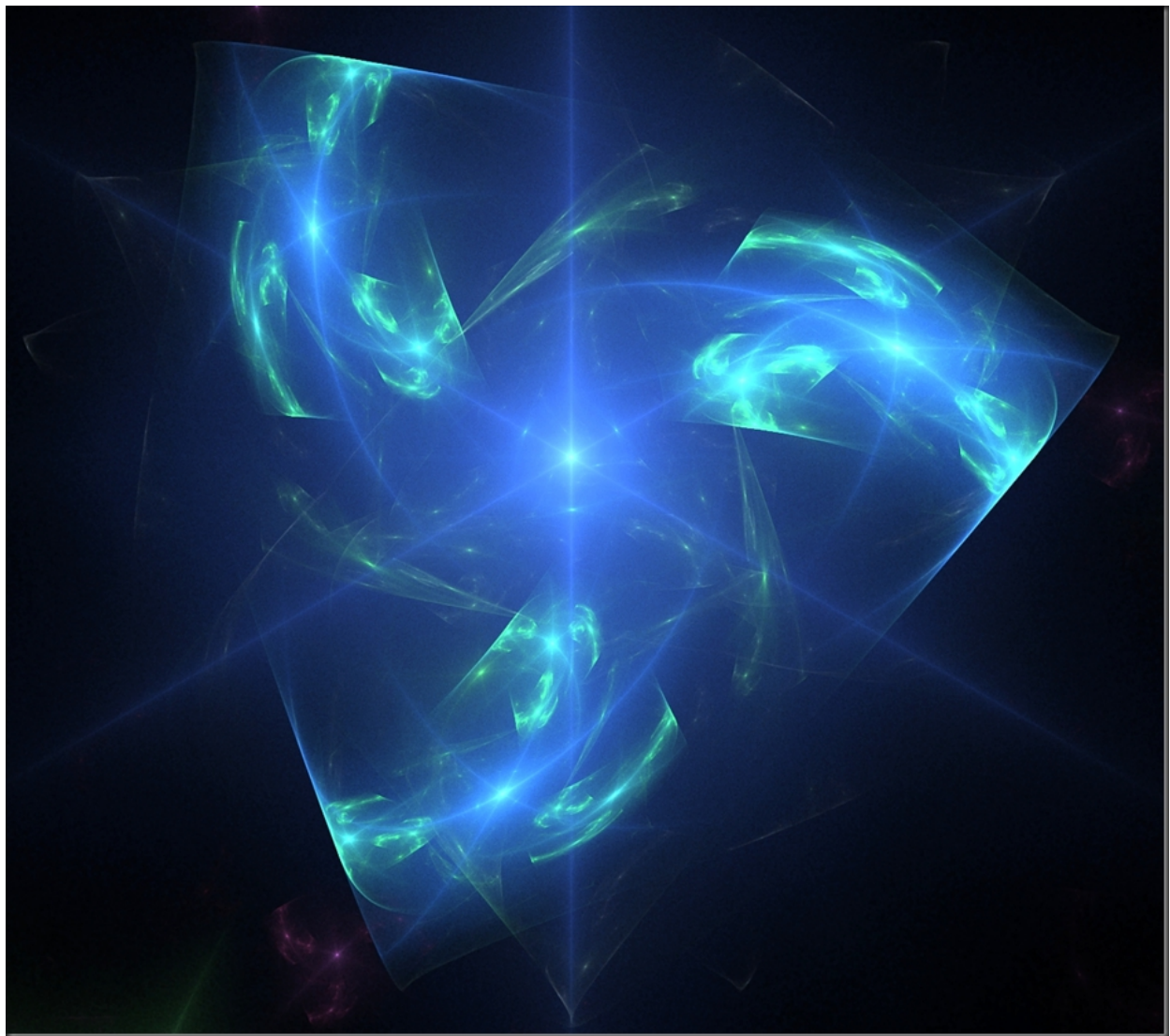
The glory of meaning is in people, not in words. Meaning is an arc of light in the space between words.

“All music is what awakes from you
When you are reminded by the instruments.”

— *Leaves of Grass*, Walt Whitman

And in reading, thinking, and listening, all meaning is what wakes from us when we are reminded by the words.

Transpersonal Semantics



Semantics is the study of meaning in language, thought, and communication. Our thoughts are embodied in language and images. We give our thoughts

bodies; we create these bodies in the act of forming words and pictures. We incarnate in our thoughts and words and become identified with them. This identification is apt to create an illusion in that we feel we have hold of reality whereas in fact, we often only have hold of the words, some mental pictures and associated intellectual constructions.

The soul of words is the meaning, the experience that our words point to, or should point to. It is this living experience, the consciousness behind the forms that ensouls words. By this understanding of the nature of our verbal and conceptual incarnations we arrive at the possibility of Transpersonal Semantics. The word “transpersonal” points to that which is beyond the personal. “semantics” refers to the meaning of words.

Let us define Transpersonal Semantics as spiritual-perspective-semantics. It is a way of thinking about body and soul with special reference to the way we humans use language in thinking and communication. So, a certain approach to semantics becomes an art of spiritual interpretation—a way of thinking and talking about spiritual and material problems and their solutions. In this sense, a key to better thinking is found by constant awareness of the difference between form and essence, between word and reality, between thought and the silent reality behind thought.



Magic Resonance



“Never did eye see the sun unless it had first become sun-like, and never can the soul have vision of the First Beauty unless itself be beautiful”

— Plotinus

How to make our minds as sane and clear as the Sun? We can choose to focus mainly on what is beautiful, good, creative, uplifting; at the same time, to clearly know the obstacles but without making these our main focus.

Otherwise put, the key is resonance. If consciousness is occupied with the innermost beauty of things, a magical resonance is created that floods the space of the mind and surrounding space. Then the mind becomes a door into light. Right resonance in the mind and heart leads toward transcendence of the limited. We ponder the beauty of the candle and the star, and find they are not simply hot spots or opposites of ice. Rather, a door swings open, a door into fire, of which these luminous points are the messengers. The grandeur of this beautiful fire is enunciated by the morning light at the dawn of each new day.

Synchronization or resonance is a way of talking about vibration or frequency. We resonate with that which relates to our own nature. The phrase “sympathetic vibration” also expresses this. Emerson wisely said, “The secrets of life are not shown except to sympathy and likeness.”

Strings of a musical instrument vibrate together, even though they are not entirely alike, yet the similarity of their nature makes the resonance possible. So, to know the higher, we must become like it. We must sound the notes in our mind, body, and emotion that are resonant with their correspondences on transcendent levels. Each thought, emotion, or action that resonates with the higher is magical. Magic is the applied truth of the heart, the power to manifest and uplift.

Basic Physics – Basic Metaphysics



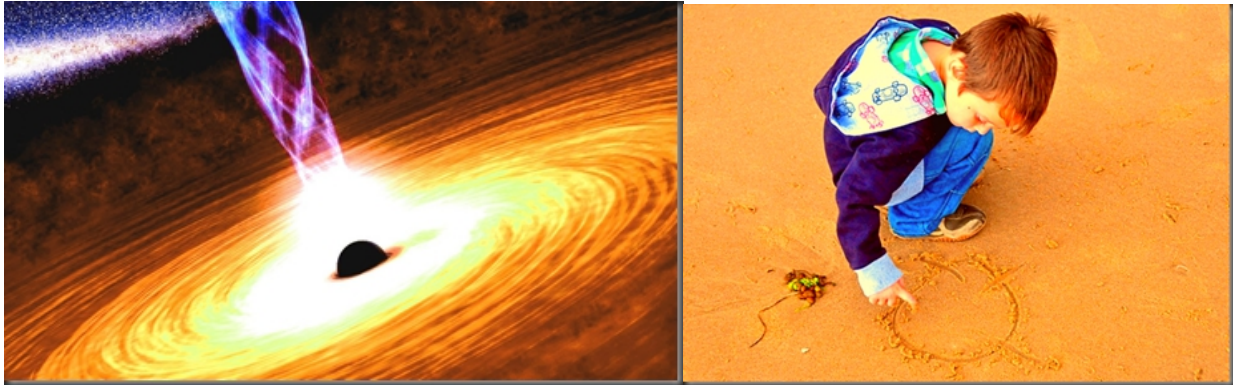
Decreasing the density of the material,
increases the intensity of the radiation getting through.

Interior Adventures



We receive intellectual and spiritual light like a crystal in the sun. The radiance crosses depths of space to strike rainbows in the mind. The harmony of the new energy imposes beautiful patterns and creates a sense of anguish for the heights unscaled.

Most Like God



God creates and man creates, and man creating well is most like God. We give ourselves to creation, finding there the true, most beautifully rendered forms. In this is sacred life, divine reflections finely drawn as well befits a soul remembering home. Not in music or in paint alone, but more in mind and in the spaces of the heart where all live who dream of times more like the thought of Gods.



Ellipsis and Etcetera



Everything is gateway and symbol. See these dots:



They're an "ellipsis," a form of punctuation indicating an omission. The word "ellipsis" is from Latin and means, "to fall short." When we speak, write, or think, we always fall short and the ellipsis reminds us of it. Therefore, for honesty, we must add an implicit ellipsis to each thought and expression.

The ellipsis is the most important form of punctuation. It should be burned into our memory like bright dots of fire. These little dots are not dots at all: they are points of light opening into the larger cosmos. So the ellipsis has a powerful gateway attribute. It's one of the most useful symbols in an open-minded person's equipment. It reminds us that there's always more to everything than is said or expressed. This means that no book, group, idea, teacher, philosophy, religion or science, ever tells us all we need to know about anything. There is always more beyond what is given...

Also useful for our understanding is the word "etcetera," from the Latin, "the rest." It is an antidote to our human tendency of period-and-stop thinking. The word should remind us of the bad habit we sometimes have of picking up a piece of the truth and straying with it. This is simple and obvious yet rarely understood and applied.

And God said: "Relativity, degrees, strata, spectrum, etc."



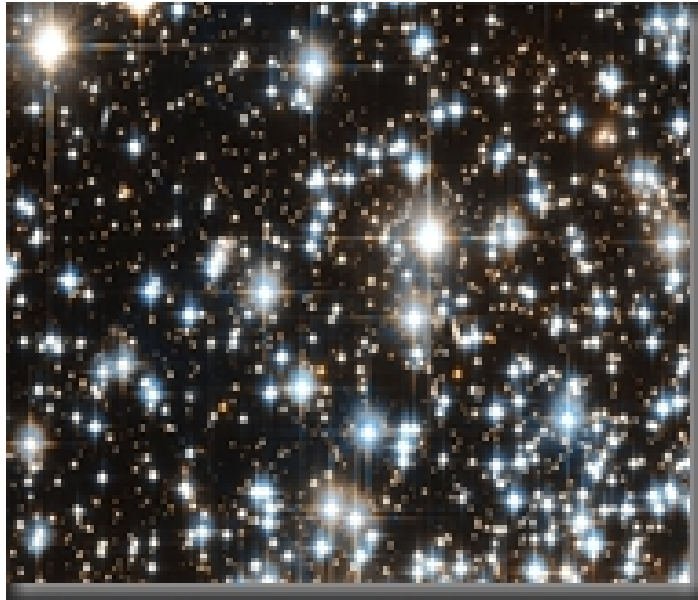
The words you see here – and the thoughts I hope you see – are an illusion, but also relatively real. Words are real to the extent that some true spirit or knowledge imbues them, and they are also more or less real or unreal according to the consciousness of the reader.

Think of the words “real” and “illusion.” I propose that the world is not illusion on the one-hand and reality on the other. Is this obvious? Yet we often use the word “real” as white and absolute and “illusion” as black and unqualified. Sure, some accommodate some grays in their vocabulary, but usually human emotions are friendlier with the enthusiasm of an absolute and unqualified ego affirming judgment.

Are you with me or against me on this?

Or is the question: “To what degree?”

Truth and truth – a limited rendering



There is cosmic Truth; kin to the energy that patterns all the suns in Space. It is transcendent Spirit, pure Light beyond thought and word.

There is Monadic truth, the sun-like core of Self, mystically one with spatial suns.

There is intuitional truth, pure Beautiful light, and more of truth than fits most any brain.

There is truth of soul, a fire above the mind, and great, but well below the fires of the great hierarchy of suns.

There is the relative truth that developed mind takes and forms to words. It embraces the practical and the communicative. It is thought-truth in which we may see mirrored, from time to time, sparkles of things cosmic and mysterious.

There are truths on the many strata of the emotional plane, an array of sensing and sensitivities in graded steps from most beautiful downward toward the darkly glamorous and exclusive pseudo truths of the fanatics.

But what is our relation to truth? We are light obstructions becoming clear light

transmitters. All the common of intellect, of emotion and body, and all ordinary noise that we do and say – all this competes with the pure pressures from above, with the transcendental. So, in our sleepy misalignment we block our creative gifts, and our fears, greater than our loving desire to give, hold us prisoner.

Yet then there comes the upward turned eye, the pure feeling, the creatively tensed thought – these instruments of divinity manifest. And as the eye mirrors suns in the far depths of space, so a certain turn of mind and heart mirrors the mystic, the most Transcendent. Then we render ourselves most clearly, drawing ever closer to the energy that patterns suns, ever closer to transcendent Spirit, to pure Light beyond thought and word.

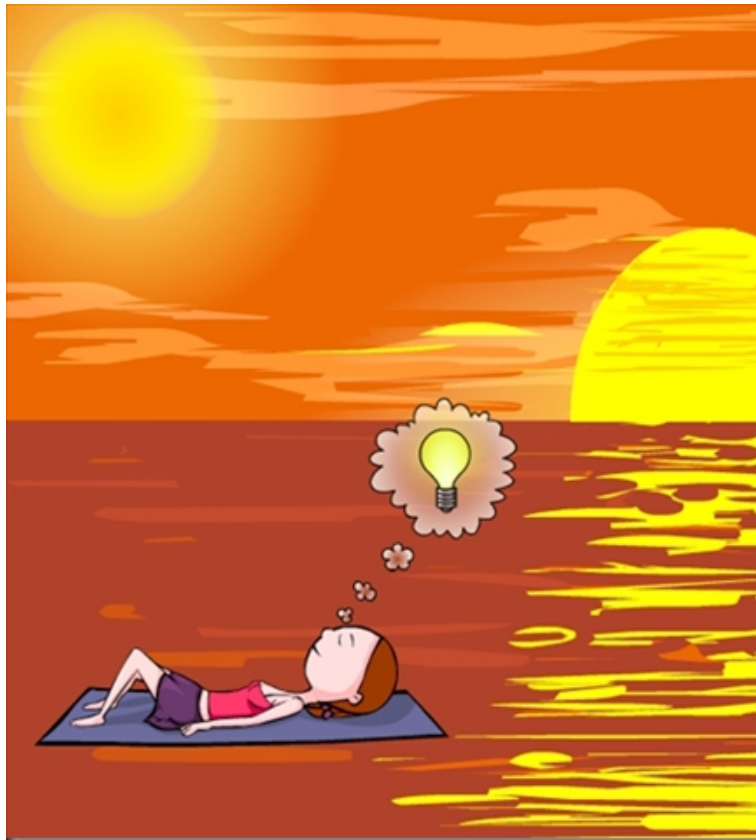


Where Meaning Is

Are words better able to convey mundane experiences than subtle or spiritual ones? No, because the virtues and limits of words are the same in each case. It's experience in common that makes all communication via words possible, because the meaning of everything (from the most spiritual to the most material) is not in the words but in the consciousness of the listener or reader.

"The eyesight has another eyesight and the hearing another hearing and the voice another voice."

—Henry David Thoreau



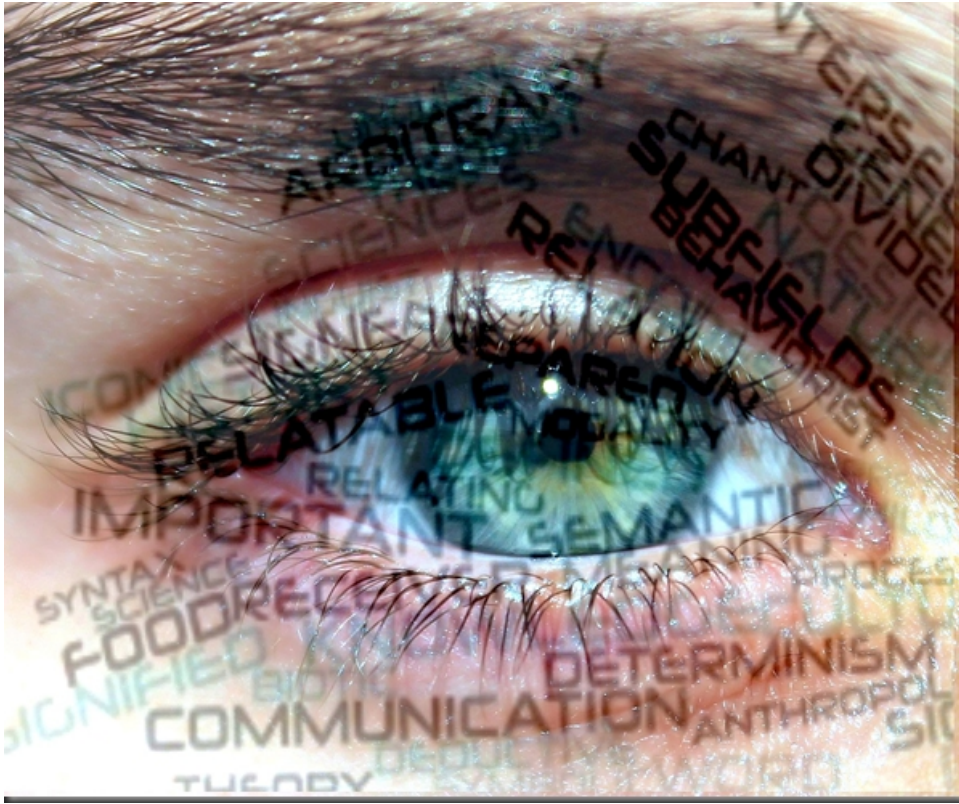
Like the Best Morning of Life



We would like perpetual renewal of life and vitality. We would like to feel that dawn is coming with a rush of new benevolent energy. We would be like to be in spirit like the best morning of our life, to find in the light of new day the best actions and words.

About words, today, I reiterate a bit of transpersonal semantics conducive to renewal: a word is, or might be, sacred. I do not fancy myself religious in any conventional sense, but there is a good idea in the religious of the world, that of “sacred word.” I do not say it is in bibles or churches. But it might be in you. And if we were to meet, I would listen for it. You might not even know you spoke it, but I fancy that I would hear and know.

Dead Words



People tend to listen and respond as if words have more or less fixed meanings. But words don't have fixed ordained meanings. They mean what we, the community of word users, agree they mean—and we often disagree and change our minds. Word meanings are in motion like the fluid consciousness that gives them birth, and dictionaries are the fluent history of our collective verbal habits. Dictionaries are not meaning bibles but an ephemeral record of how we have used words. Words are a catalyst for consciousness—there is little meaning in the words themselves. Or we might say words have shadow meanings that follow the actual meaning that exists in the life of consciousness. Words are symbols, forms, obscure mysteries — they are in the world of dead things and only take on meaning in a moment of illumination in the mind and heart of the reader or speaker.

Dream Radiance



The spiritual universe expresses in radiant centers of fire and light, and the physical universe follows. The grandeur of the day and night sky mirrors this principle; the tiniest particles of matter mirror it, and the human aura also radiates according to the growth of spirit. Spirituality is correspondent with the color and quality of beautiful radiation. In humanity, radiation is love and giving. The eyes show this light, and the voice shows it. Every word and act radiates according to quality of character. Meditation is radiation and the measure of a life well lived shows in a unifying radiance.

Awakening to unity means no clear boundary between within and without. The light in sky, the light of the atom, the light of aura, the light of thought—all merge in mystic perception.

Picture an explosion of light. Does the image evoke human invention, a star, a man, an angel, a thought? Sensitivity to light varies, but our eyes read by and through light. And we read not just by the eyes but by interior resources correspondence with inner light. Each of us reads by virtue of what we are, and of what we are, we know as yet only the smallest part. Our imaginations do not comprehend the full radiance of the future.

Having experience, we wait with confidence on the sunrise. For the coming of more subtle lights we will need to reach deep into the future blue of intuitive spaces. Looking toward the future, we find a spirited fullness and gladness in anticipation of great things, as if we have seen the future light in a dream. Perhaps we have.

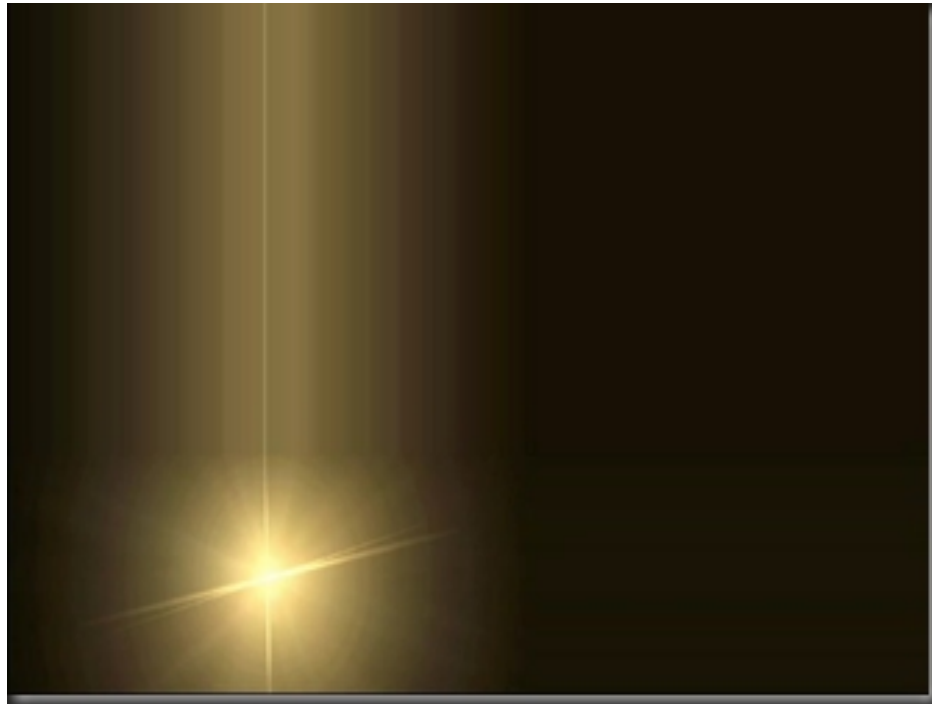
A Dead Person Musings



I am a dead person; well, a relatively dead one. I know because there have been times when I was alive—the contrast between the two states is clear to me. Of course dead and alive are not really so binary. Yet the world is full of the walking and talking dead. We all make our contributions to the litanies of the dead. What then is the rhetoric of the dead? It is the rhetoric of symbols larger than meaning where, like gray clouds, dense symbols obscure most of the light behind. All systems, religions, philosophies, all science, all are dead rhetoric if lacking spirit and a good motive. And while we are dead, all the good voices of past and future are likewise dead for us. But when we awaken to life, the best of past and future live in us.

Be wary of the words of dead people, be wary of me, and in this you affirm the primacy of spirit everywhere. In concert with my muses, I may occasionally flicker to life, the rest of the time you can ignore me without loss of much benefit.

Secret Sunlight in Troubled Times



Joy of my life is intense. Some days the benediction of it embarrasses me. Joy is filled with solutions, with resolutions, with community, with a curative atmosphere of secret sunlight cast wide over the Earth. The reasons of my unrest is also spread wide—a crazy pained humanity that is without happiness; so many dark and convoluted paths, so many cuts and bleedings, so many betrayals of sunlight. I sleep restlessly and a sense of urgency troubles me, a vast world of needs press on my mind, empty cups I am ill equipped to fill.

And yet there is community, quieter and more powerful than these troubled times. A time and place is allotted each of us, if only we might reach out more skillfully and fearlessly, yielding the best of our life in support of real community. Indeed we must do so, and our lot may not be the task of some grand and far reaching dream, yet it is always there, this threshold where our thoughts begin to weave in communion with all friends known and unknown, with all those who sense the stark contrast between the world of what is and what must be.

Sacred Ethereal Pressures



Thought is poised between dimensions, dropping easily toward earth and more rarely deep into luminous reflections of other worlds. In thought is an opening door, a world of rainbow silences lovely as light, where then, when the veil wears thin, thoughts come with the lighting edge of fire. Where then, when the veil wears thin, the gleaming surfaces of objects dissolve to exquisite meanings. And in ready moments, mind glides quietly into the blue and into landscape of distant worlds, where with all drawn close to the eyes, the way is clear. And for company in and through all the glowing silences of lost spaces, are true friends, and love in the air all surrounding.

And more sure than fine sun of cloudless day, interior radiance proves spirit well. So clear, pure, tremendous, the ethereal pressures of sacred things to be, mount within us, and mysterious shadows of ancient days crowd round us in night and day. See then the Life laid out, a clear and certain path, even to the most distant stars and times. And life as something far beyond our reach, proves illusion, for distance dissolves and new life fills the creative fires of each happy day.



The View from Childhood and Space



In the garden, the child asks, “Where is God?” With omnipresence, we might find God behind that curtain of galaxies in the far depths of space, or in the gift of flowers? Where is God the child asks. Smiling mother touches the child’s forehead and answers, “Right here.”

Galaxies might look severe, yet It must be a fiery but gentle God that nurtures the aura of youth, for the muted radiance of the child is easy on the eyes. Still, galaxies also command attention. Isn’t God more intense than the brightest sun? Some imagine approaching the God of all things directly and right now, yet even the distant center of our modest solar system gives us sunburn. And it’s not hard to picture that even a lesser angelic visitor may be more than our eyes can bear. It seems degrees of separation are required for our protection, so we may adapt slowly to the advancing radiance. For now we see that even a child’s eyes mirrors the vast hierarchy of lights and the apparent gulf between man and deity is passable.

Perceptions and Being-Light of Worlds



There! Ghost of light, arresting glimmer on the periphery of vision... Is that a magic mirror, a window, a door? If mirror, it does not reflect earth-light. If a window it might be a sacred landscape, a memory of ancient worlds or worlds not yet born.

It is close now, and clearly an opening door. I see through to a world, and within and beyond that another and another—bright worlds of the past and worlds of the future, infinite vistas of painful beauty. They sweep around and through me and I go to them. Their flow is joyous, commanding, where each paints the fiery core of things. And now a chorus of shining, ascending, voices. They fill me with open spaces; they engulf and overwhelm; I am with them, of them... I love and become through them.

Infinite Divinations



Runes, cards, I Ching, sticks, books, leaves, hands, stars, numbers, words, symbols, forms—all the same face, giving nothing or everything. Every pattern, every symbol system, the waves on the sand, the child's face, every language, the same; the whole universe divined by I-evoking magic. Does it matter where we turn for the answers? I divine there is little virtue in the pattern, in the form itself; most virtue being in the reader or in the reader's magic relation with "out there." The sky and the earth are as full of Runes as is any man women or child.

To Become what We Are



I am a shadow of what will be, a suggestion of things to come—so are we all. And in dawn of future light, the shadow looks even less me than I foresaw. And when we start to be, to become in essence what we are, what sacred wonders then unfold! In these we see that space, that communion with our truer selves—along that way of lights is future world, yet present now were we more timeless in our present.

Beautiful Death: A Glimmer of Will



I will take all that is good and beautiful and affirm that. I will be relentless in my affirmation. I will destroy myself daily, the better to be reborn in the moment. I will destroy all clichés especially. Each day I will begin anew. In this is a glimmer of will.

[illegible]

—

reincarnation, astral bodies, auras and chakaras, Eastern thought, metaphysics, and the occult. For some, the language may also call to mind witches and wizards, séances, a yogi in a mountain cave, magical charms, mysterious rites, and perhaps even some UFOs thrown in. And for some, the esoteric terms even associate with cults, satanic worship, or some TV show on the latest strange, weird, or bizarre phenomena. We might say that, the human scene, being what it is, people inevitably acquire a superficial picture, a caricature of whatever realities esoteric language might point to. And among many people, a term like “esoteric” or “occult” conjures emotions most strange, while in this maze of language and concepts—usually but vaguely and poorly defined—wander the metaphysically oriented people of the world.

All this is not to belittle the truth underlying the language, but rather to help us realize more clearly the difficulties of discerning that truth. It helps to realize that excellent things are rare, and that for every true teacher, there are a thousand pretentious gurus. For every true psychic, there are a thousand pseudopsychics. For every prophetic visionary, thousands of false prophets walk the earth. And for every truly enlightened individual, there are thousands spiritual charlatans. And the matter is further complicated by the fact that we rarely have just obviously “false” communications but a cryptic blend of the true, and half-true, of false, and a partly false. There are a thousands of shades of partly true offered us from every direction.

And everywhere we find systems, gimmicks, offerings of pretty packages, of effortless cures and quick enlightenments, and even metaphysical versions of get-rich-quick schemes. And for every purely wrought axiom of wisdom, there are a thousand clichés and inferior versions.

It may help us to realize that, at one extreme, everything becomes counterfeited and debased. Everything has false and glamorous versions. Everything has illusory and shadowy counterparts. So everywhere, on the surface, is scattered fool’s gold.

At the other extreme, in deeper spaces, is the clear gold light of wisdom. But between the extremes is a world of grays where things gradually shade toward the light. This is the world where our discrimination and insight are constantly tested. This is the world where we must learn to think and see ever more clearly. We live along a twilight path of human understanding, a world mixed of dark and light. Yet, along the way, we may more optimistically recall that shadows suggest the light that cast them.

Take heart then that the Powers that be thought so well of us as to lay upon our path such difficult circumstances. Our own powers are equal to the challenge, if not today, then surely tomorrow, and we have an infinity of tomorrows.

Let us bring out of the dense fabric of human thought some clear ideas, set them upon a pedestal, elevated, striking, luminous – suitable objects for reflection. The light of them is beautiful and, in one way, simple, yielding to us by interior radiance that vision of clarity we so deeply need for the difficult journey.

The Distance to Buddha and Christ



How distant are we from Buddha and Christ? The gap may seem cosmic, but it would be wrong to emphasize separation. Besides both are local to Earth – that tiny dot in one of many galaxies.

The painter Veronese created many pictures of Christ close among people, a visual corrective to the conception of a distant and unapproachable Reality.

Information Overload: Tests of Discrimination



What a wild world! We're bombarded with so much information these days that the onslaught threatens to overwhelm us. Ideas, images, propaganda, voices, montages, songs and screeches—a veritable whirlwind of communication beckons us to the heady heights of some new comprehension or threatens to plunge us into a maelstrom information overload. Words and images assault us—we ride waves of communication that pour toward us from all directions. Plug into the new world and the blinding technicolor radiance of it flows through us; some of this is dazzling, some awful.

Pause for stillness, thought, focus, and clarity. It must be about discrimination. I will choose carefully. I must be critical, yet open. Carefully verify what is important; ignore what is not. So then, to choose, to carefully discern what is most worthwhile. The new world is a modern school for an ancient and time-honored lesson: the tests of discrimination.

Past and Future



The past is finite but the future is infinite. The past is useful up to a point. Yet seeking our identity in the past, the past becomes a heavy drag upon consciousness and killer of freedom. The past corresponds to a limitation, to set forms that have come and gone. Yet people define themselves mainly by the past, so binding themselves to the fixed boundaries and the circumscribed habits of personality and group.

The inner self is prophetic, so it is possible to find identity in the light of the future. There is nothing of value in the past that will not be better-born in the future. The value of what was, the soul of it, is always in motion and not long tethered to any time and form. So, when the time is right, let the flowers and melodies of yesterday fade, all their beauty was borrowed from the timeless—the source of their wonder is now, and is ahead upon the path of ascent.

Freedom and Joy



All stars in space, all moons, the grass and waters that blanket unknown worlds, all these of Earth and not of Earth, all these arrayed in the Infinite—these are our spaces and the play of our life.

I translate freedom and unity, the depth and the sense of it, the joy and the fire of finding, the joy and the fire of life and deaths. I translate joy of beginning, of endless adventure, and the joy of thought made silent in light.

My words are nothing, in themselves incomprehensible; or else they mirror you well—for I have no tellable secret unless it is yours.

The Eyes of a Lost Love



The mysterious life force circulates within, but is not marked as miraculous; once born to Maya, we forget. So we go to nature, as if to better commune with creative forces. Natural beauty provokes deep memory, for down the ages we saw the same moon and the same clouds, and the wind in the trees whispered the same secrets as now. We come to nature as to a sacred meeting place, finding there an old friend. We look then upon nature, as into the eyes of a long lost love, and remember.

The Long View of Life and Death



The ground shakes and a thousand deaths mark the violence. It has been so since the beginning. Now, we take each tremor as the first, not marking the long history of Earth, or the longer history of exploding stars. Floods, bombs, plagues, wars, cycle in history. And finally the burning questions and wonder at the vast solemn array of nature's austere visitations. I think in this the crucible of pain and time is laid mysterious compassionate lessons of life and death.

We have always been free to die and free to live, and die we have down the ages by the thousands and millions—but not alone, rather in waves of life and death. We die at home and in far places, in good company and bad; we have died well and poorly. Our deaths and lives are personal and cosmic; it is our way.

We live beneath a canopy of life and death. Our sky is adorned with ancient

records; luminous ghosts that ceased shining long before humans peopled Earth. We may wonder what civilizations rose and fell around those lost points of light. Yet, life being one, it is our sky, our record, and our life. And I see that no point is lost, for every point of seeming loss is ours, is beginning also, and every bloom of new life is ours.

Life, near and far touches us, rouses to action, and death rouses to action. The old dark holds of tears and death have been ours, and will be ours yet with more open eyes. Tomorrow's life and light are also ours, and close upon us today. Looking up, all the lost points are gathered in wondrous constellations; future patterns warm with promise, laid out beyond the beauty of today's best dreams.

Are we then from the night only, from the dark womb of earth, of time, of tears and pain? I say we are as well from bright beginnings and unspeakable joy. History shows and will show dark, yet further back still, back through creation to the first bright blooms of universes, we were infinite then as now.

The Faces of Christ



Bridge of Beauty



Beauty is perceptible in the exterior world because it speaks to its correspondence in the interior world. It is the bridge between subjective and objective nature. Ultimately, the “other,” the person or object, becomes alive with unearthly beauty. Beauty is a magical force fusing “I” and “other” in unity. So the hard surface of things leads ever inward toward the profound luminous world of the real...

The true will, that is the will-to-good, acts from an illuminated state of being. It proceeds according to an innate consciousness of beauty. This light advances from within, being grounded in benevolent actions. Thus each moment the awakening soul is destroying limitation and advancing toward beauty.

“I am not a person, I am solely an articulateness for beauty.”

— *Joy is an Inside Job*, Don Blanding

Fire Self



The wisdom of the higher self radiates as a royal decree, a sun enveloped knowledge of right focus. Worlds circle this center of fire, and worlds emerge from it. The true Self, the king of light, moves worlds by fiery thought. Worlds circle in the mind as well as in space, and the flame of higher understanding, star like, is profound self-revelation, the channeling of energy that sparkles in the flow of good thought.

“The fire lights up successfully because it burns not for itself.”

— *Agni Yoga*

Arc of Light



The world exists in degrees, and the spirit in relation to the world exists in degrees. This means we cannot apply an absolute label of “illusion” or “reality” to any phenomena. Rather everything has a measure of reality and illusion. There is nothing disappointing in this, for reality may still visit us with more than we can contain.

Are my words true or false? I see that the idea of “spirit in relation to the world” is a division contrary to unity. Unity is real, but language and thought are full of divisions. Yet the pieces of language help build a necessary bridge. Words may come as dead things. But let there be an arc of light between them.

Spatial Sparkles



The depth of space and the depth of thought come to resemble each other, and sparkle with the same extraordinary resources. If the universe originated with a big bang or a big bloom, then this spiritual explosion of life is also responsible for the electricity of thought and the love of stars. The love of earth and sky are equally amazing. And, as a rough geode hides unexpected beauty, so in the most diverse levels of the external world we may find the sparkle of cosmic reality.

“Love confers power by which we may enter a new condition; the invisible thereby becomes visible and known...”

— Unsigned Letters

The Voice of Dreams



This morning I spoke with someone with a voice unlike any I've ever heard. It had a clarity and quality that was astounding. I was struck by the message within the message that was this individual's voice and presence. Though the external meaning of the exchange was exceptional, it was virtually obliterated by the quality of the speaker. The encounter impressed upon me the difference between symbol and essence.

The Feel of an Unfamiliar Kingdom



I learned that, at night, we might be schooled by angels. Never did she introduce herself and say, "I am an angel." It may be that "I" is not a known word, or if known, is kept secret. But her garments were all light, she spoke in musical waves of feeling, and gravity was nothing to her. What was I to think? She lacked wings, but then, despite many dusty old paintings, somehow I never expected them. I think in more familiar guise, I might mistake her for human. I cannot fathom her true identity and history, but it would not surprise me to learn that she herself remembers all that is of man.

The Fall and Rise of Light



Matter has been aptly defined as crystallized light. The fall of light determines the shape of things, the obscuration of things, and the glory of things. Light shows us illusions while suggesting what is behind them. Spiritually, light shapes forms. In this sense, life is the play of light on light. We might say that life is light dependent, or light originated, or that life is Light. All seem to express parts of the picture. We know we are “star born,” born of light, and the whole Earth is as well.



Sun Service



The sun serves life by radiance and in this is the secret, like a lost light revealed. To “serve” means to be more sun-like. So the sunrise in human consciousness is the realization of sun-like qualities—symbol of our higher life.



Love of Forms



I've never been a great lover of forms, that is most made by man's mind. Not religions, philosophies, and psychologies, nor even much that passes as arts and sciences. There is a hidden meaning in all of them, and this I love. Yet the ways these take through human agencies and arts often fails to resonate. There are, thankfully, beautiful exceptions yet excellent things remain rare.

The forms of nature are different—these I love. A crystal, a rainbow, faces, skies and clouds, or scintillating dance of light on water—these argue well in speaking direct to the soul.

But man made forms often fall short of natural beauty, and rarely transcend it. Still, if I am with a religionist I may find something there to love. If with a philosopher, I may find some light behind. Often though I find in voice or eye some gleam or note that reads better than philosophy or religion. Perhaps it is that we are in essence better than our playthings.

Sky and Earth Full of Light



Sky and earth are full of light, and the light is alive and its sources are alive. The terrestrial is luminous and the celestial still more luminous, and between them are worlds and worlds of wonder. We are in the celestial, born from it, and gradations of creative light work their magic through us. Yes, we are in the terrestrial also, born to it, but well equipped for seeing. No matter the chain of dreary foggy days, no matter the mind numbing circles; all temporary and temporal. Happy the perception of gradations of light; few thoughts worthy of the name are devoid of some sparkle and on occasion the mind will mirror the most extraordinary and unexpected patterns.

Art by permission of [Daniel Brian Holeman](#)

A Nimbus for All



Human imagination paints light, by tradition, as a nimbus glorifying the head of saints and saviors. Yet scriptures and mystics have affirmed the omnipresence of the light of Deity. Where then to justly locate such gold? Let us paint broadly according to omnipresence. Let us assign light lavishly to myriads of heads. Best even to leave out no one, not a single head without its nimbus of gold-colored light. Let our prophecy be this, that we affirm the glories that surround us in people and in things. Assign then a nimbus to all, and even to the long stretch of faces through history and on to far horizons of future worlds.

And if we find those who have forgotten their glory, let them see at least the memory of it reflected in the clairvoyance of optimistic eyes. And for those who seem lost and faded to dark – regard them with realistic gaze, but also through the seeds of future light, for it may be that patient angels—who plan for all time and all worlds—will have their way with them at last.

The Saint Makers



Saints of actual virtue, without bureaucracy or churches, shine bright in life and death. But people like to roundup numerous human intercessors and are fond of titles and royal attire. It's advantageous for church leaders to create saints, the better to awe followers, the better to consolidate power, the better to give each one the desired personal object of devotion. But why must objects of devotion be the province churches and conventional religions? Do not objects of devotion surround us at every turn of life? And why should the modes of reverence be prescribed by ancient scribes and conclaves of old men? Saint makers, power brokers, strategists, bureaucrats—how will pure devotion flourish under the weight of such medieval inheritance?

The memory of some glows unrealistically white in death. Well good for reverence and good for optimism, but especially good if we could simply love the good without so much devoted whiteness of perception, and without intercession of plastic priesthoods. Let all good works be approved without layers of ceremony and the collective judgments of churchmen.



Whatever is good beneath robes is nourished from within. I bow before it. But how many royal layers does it take to suffocate a good man? We can survive the surround of old stones, but heavy walls of thought and emotions shut out most of the light.



We love the beautiful, but remnants of the beautiful are overlaid with ages of human error, and worldly saint makers compete with sanity and simplicity. The half-deceptions, the old dirges, the crazy human mix suffocates slowly—we learn sleepwalking with just enough real magic to keep us circling. Churches bind with nets of ancient magic, and the sins of the devoted are washed imaginatively

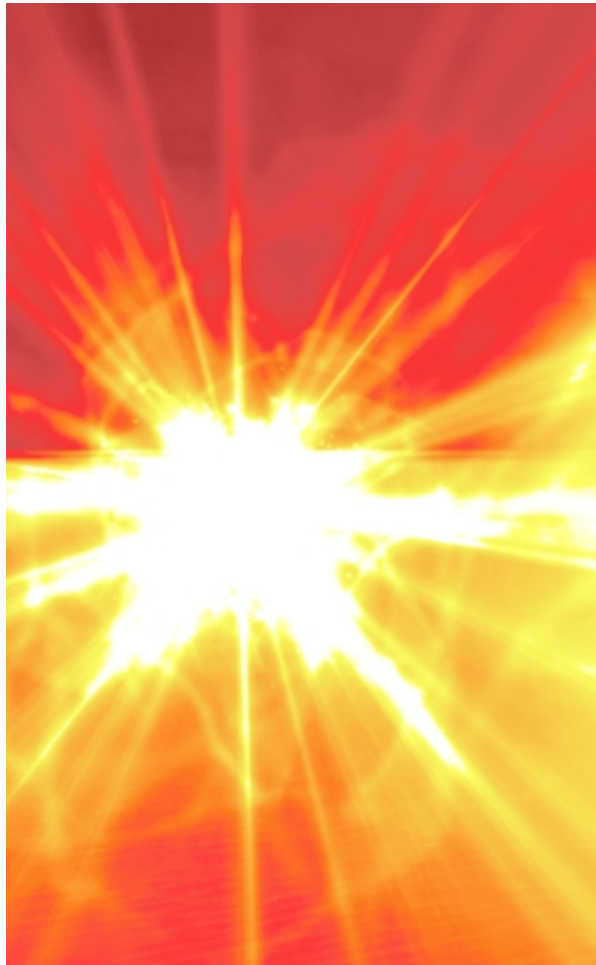
white—for a price. The magic is neither black nor white, which suits the lazy, sleepy median. Ugliness woven with threads of truth serves millions, and remains a distinctly human concoction.

And to those who have subjugated women for ages, to those whose minds run in stagnant theological rivulets, to medieval theologians and politicians — to these I say the church of stone and worldly power is dead. Service lives, and virtue lives, but its needs are simple and unconfined. But the spider web of theology does not serve and is dead; control by fear is dead; materialism and stones and worldly power is dead; half-truth is dead. Let the last clamors of prejudice depart into silence.

I expect in death that saints have a ceiling of stars and sky yet I cannot but think that love of old stones dies. Certainly it pales next to the grand canyons of earth or any of the billion lights in the deep sky. It surely pales next to the greater canyons cut by curving walls of stars. I think stardom and the star-dome takes on new perspective in the light of death, and I cannot think a single great soul approves being named a saint.

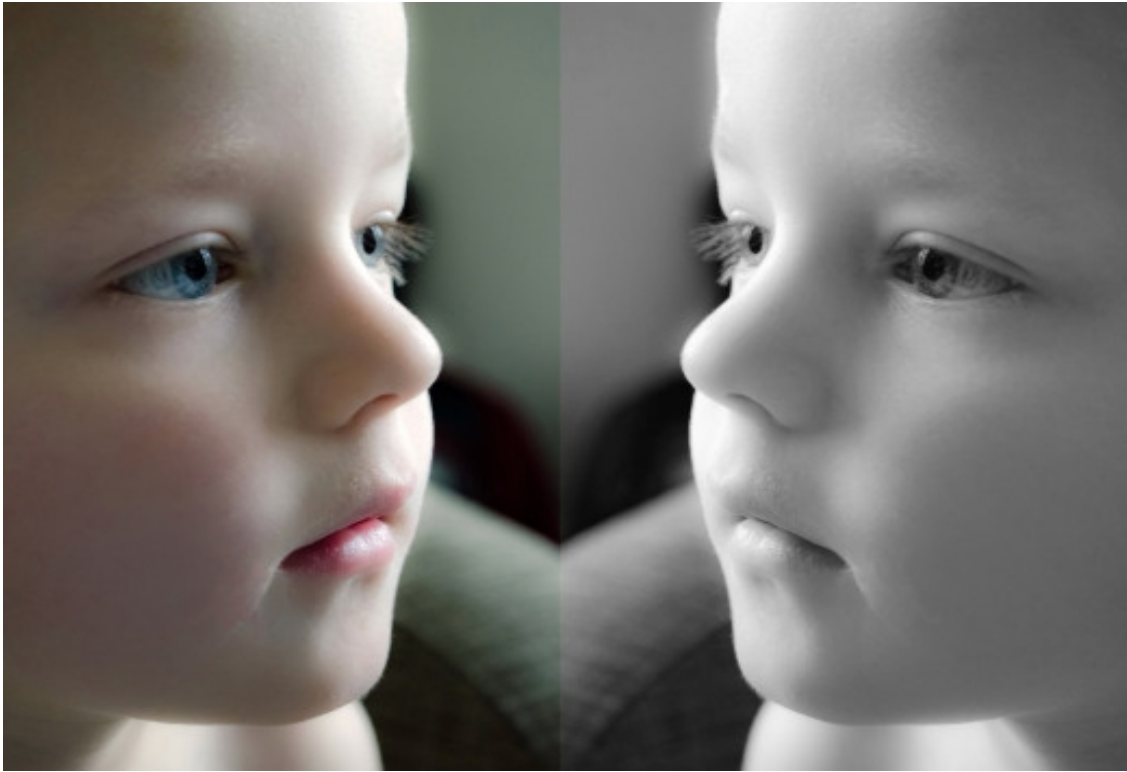


Psyche: the Fiery Angel



A fiery angel comes to live with us, in her face the memory of all we have known, in her all the fiery angels of past ages. Her hand traces the brightest patterns of life, the hidden structures of worlds and time. With her, into the earth for a time, to sleep, to dream, and finally to wake, until now we see the creative, the essence of ourselves, the soul incarnate. Near her, the face of the whole world shines with fluid light. Near her the obvious invisible flame, and in this the world of subtle pattern, the flow of deep purpose, the great mystery. We live in this flame in our true aspect, and in it are all the faces of love in all times.

Behind the Mirrors of Illusion



My image in the mirror is illusion, another not-me. Light bounces from body to mirror to eye and mysteriously paints another not-me in the brain. I look down on this image and name it. The name is an unsatisfying apparition, and when I pass the name to you it remains a curious ghost. Yet behind the mirror, behind the image, behind the word, behind these into the vast heart of light, I see the foundation that makes all illusions visible.

Psychologies and Pathologies of Absolute and Relative



Our ordinary sense of time and space appears closely related to brain consciousness, our sense of time being different in dream or vision where we're more separate from the physical body. Usually, what we're conscious of in the brain is mostly confined to a narrow part of the present life with little or no vision of distant past or future. People sharply divide time into past, present, future, and often with compression into a dense material now of "eat drink and be merry." There is usually no prophetic sense, no sense of timelessness, no consciousness of the vast sweep of evolution to disturb the illusion of the material "now."

There is practical benefit in the sense of timelessness. For instance, the great majority of things we ordinary time-bound types get angry about are as nothing when viewed from sufficient spiritual altitude. It reminds me of the story of a great soul who repeatedly struck a match only to have it blown out by the wind.

His friend noticed his extraordinary calm in the midst of this and asked:

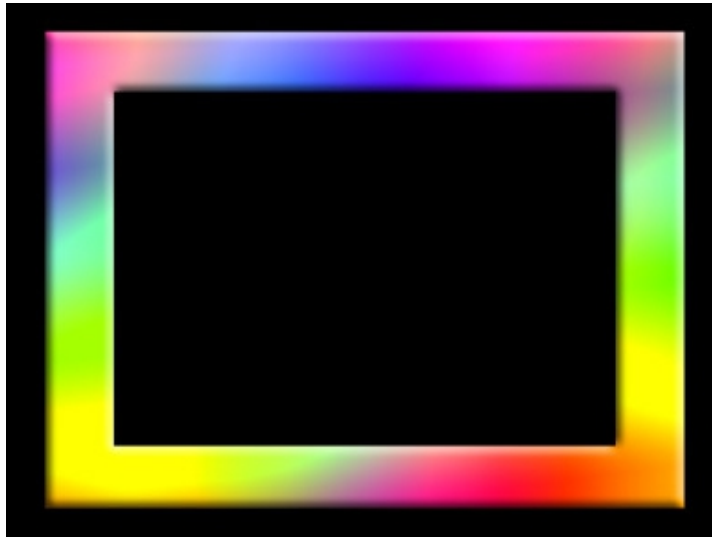
“Don’t you ever get impatient?”

“Why should I?” he answered, “I have eternity in front of me.”

But our sense of the infinite is often not strong enough to release us from bad habits and unhappy reactions to people and circumstances. Moreover, even our spiritual aspirations add fuel to fires of our problems. Whether from spiritual aspirations or more material motives, the relativistic part of us is imbued with a sense of urgency and dissatisfaction with things as they are. We feel “There is no time to lose.” But there is or can be, at the same time, a more serene self, undisturbed by unfolding events; it is self touched by the timeless. In one of his poems Robert Browning writes, “God is in his heaven and all’s right with the world.” Many mystics down the ages have voiced a similar spiritual impression. The mystic says, “Time does not exist,” and we have all the time in the world. Yet the practical self rightly deals with urgent issues. So we have one aspect of truth in timeless terms and another aspect in the practical relativistic world of time.

Overemphasis on the relative or the timeless yields different pathologies, but health must be in a balance. After repeated attempts we are impatient when the match fails to light. It is because we ourselves are not on fire with the realization of the infinite. If we live too much in the urgency of the moment we fail, yet if we are divorced from practical labor and responsibility we also fail. So it seems we must coordinate heaven and earth, the transcendental and the practical—perhaps then to strike a golden mean, to act rightly in the world while in continuity with the infinite.

On Apparent Nothingness



Universe does not end or begin in blank cosmological abstractions of the mind. The further up I go in the scale of things—and I have gone but a little way, but more than enough to see this: the spiritual remains manifold as well as one. One may imagine pure white or dark or an abstract point, but that point is a door of prismatic beauty. The spirit is a rich manifold world brought close to the eyes; it is that as well as unity. How can we have eyes or eye when all is unity?—yet we do. Unity does not obliterate diversity but contains it. Agni Yoga says, “The spirit is a light of the beauty of the stars.” I will say that the infinite is unity yet full of plurals. The spectrum does not lost in the white latent in it.



My Imaginative Church

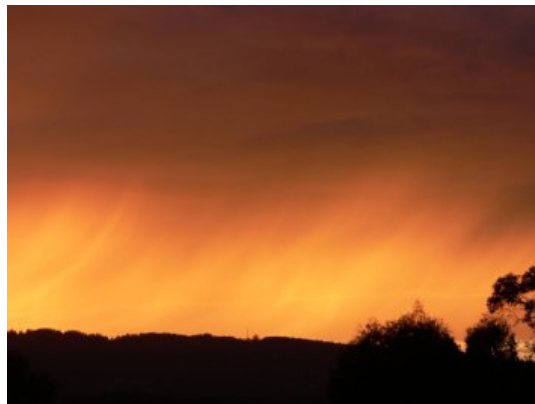


If I were Christ, I would use, not a man-made building, but the whole world as my Church. I would adopt all humanity as my “chosen people.” I would not confine myself to religions or any particular religion. I would take the whole field of human culture as my spiritual abode—all art, all philosophies, all sciences—every good in all I would make my church. Every child, every man, every woman, I would draw to me without regard to the phrases on their lips or the pictures in their heads; I would regard only the heart. I would not prescribe forms for worship through buildings and ceremonies or hierarchies of old men. I would spread myself on the wind; I would sweep through all the world, through every gleam of light I would make my way. I would insert myself into the quiet thoughts of every good man, woman, or child. I would abolish creeds, theologies and archaic language. I would teach a new language, one not of old forms but of a pure new spirit.

Up from the Law of the Jungle



In ancient times, servitors of dim instincts fought for survival where truth was no more than the fearsome laws of the jungle. Tribal truths groped forward as magical spirits good and bad and darkest instincts grayed toward mythic spirits, dragons, goddesses, but used by a host of red conquerors. It may not seem now that truth could be red, but with glimmers of common fire, of protection and exchange, it was an advance over dark terrors of the jungle.



Group truths struggled forward under fear-infused sense of right and wrong with imposition of laws and rules. Teachers came—quickly forgotten and mostly ignored—their impress shadow-shifted to religious Towers of Babel where stolen fires heated iron gray cauldrons of desire and power.

Religious fanatics practiced cruel trade and crowds of partly right people strained under the spell of pseudo-truths. A small number discovered thought and tried, with small success, for education. The gods of thought gave birth to science, and the truths of science engendered more gods. From philosophers,

theologians, and technicians came more with metal in the sky, and dry abstractions in place of the heart. But the mind had exercise in these and some with a stronger “I” stood apart.

Gradually, the truth of “I” moved toward “we” where truth could be stated in the plural. The need to patent it as exclusive property of a particular faith began to wane. The many were still fighting over absolute truth, but here and there comparative study of light was alive. From this, the momentous — a tear in the illusory web of space and time. Thought moved toward unity, embracing relative and absolute, toward the cosmic, toward the vistas of stars and Space.



Beautiful Faith and a Multitude of Sins



Let's rotate the concept of faith, looking at it from various sides.

"Faith is verification by the heart."

— Sufi Saying

"Faith is the beast."

— A. C. Swinburne

"Faith is the bird that feels the light and sings when the dawn is still dark."

— Tagore

People use the word "faith" to cover a multitude of intellectual and emotional sins — dishonesty, fear, lack of commonsense, and justification of childish concepts. It is known that the hierarchies of humans bolster their power by encouraging ignorant faith. In the lower sense, faith leads to worship of man-

created images and acceptance of unfounded authority based on fear, self-interest, and unthinking desperation to escape the surrounding chaos. People look up with dim faith and try to build religions out of God but mostly build them out of themselves. They look up and sense only a tiny part of a picture, adding their halting often-discordant colorings to everything

As with so many things, a key to clearer understanding is found in the relation of words and meanings. Most do not think much about it, but consciousness of this relation is of major importance. The essence of the word/meaning relation is this: Meanings are in people, not in words. Words are like arrows pointing to something, and often we wrongly assume that we know what that something is and whether it's a real thing or not. In this, we often have a false and egotistic "faith" in our own ability to understand what is in the minds and hearts of people. Certainly the surface of religion and "faith" is a tragedy of the first magnitude. Yet, everything has hidden facets. So, in the deeper sense, faith may be visualized as knowledge that is half in shadow and half in light.

We are here in a spiral, in the arm of one of many galaxies, in the flow of galaxies without number, here in the Infinite... We are here in small houses, countless buildings of a small humanity; our humanity that, through bad faith and bounded histories has hidden itself from the slow and luminous transmutation that must lead us from dim faith to radiant knowledge.



The Gift without Name



They come to you, unifying, communicating, manifesting in sound. We might say they use “music” or “notes,” as that is an analog the brain understands. They play the power through each center, ringing changes through the ascending body-of-light-sound that seems “I.”

They show something of what and why you are in the deep infinite of life, and something of what they are, and something of what all life is. They radiate pure meaning that comes as chords of music.

The waves are infinite in variety and beauty; each strand of musical-meaning sparkles with countless seeds of future life, your life and all life. The essence of the future is there, and worlds of instruction live in each chord. With all perceptions altered, brightened immeasurably, you are grounded at last in reality. Your subsequent life, in so far as it is meaningful, shall be nothing but the translation into action of this music.

The sounds continue in the background of your best thoughts. In greatly muted from they weave their magic through all the days of your life—thank heavens for the muted notes, for fully sustained they would burn your body to ashes. You see now where the obscurations are, where the notes failed to penetrate. But it is only a matter of time before the gift without name redeems everything.

Fire and Crystal



Were I just landed by spaceship, I'd not expect to find the world other than it is. But having lived here a while, and known moments of grandeur, I've often returned to earth with a strange expectation that I would find the world more like the vision. The contrast is painful, but in time things do become brighter, fiery; all faces take on spiritual ambiguity, are luminous like sun behind clouds.

Mother Earth is dark in time, yet hides fire and crystal. The Earth brightens in time and gives revelation. The mother of God shines in crystal and the fire of the crystal. I see that the Mother of God is in the pure violet; we pass through her as a door. Then again I think I find her retreating even in the fearful face, and I fancy I find even in mockery a faint sparkle, a prelude to revelation. In the play of time and Absolute, all things hide opposites in forms that call to love regardless of condition.

Quantum Brain



We see by eyes, the world, but just its face.
Yet by quantum brain we see through time and space.

[Image by Iadineaa](#)

Fire on Water: Timelessness in Spiritual Perception



Small and Great



How to distinguish the small and the great? Beautiful small drop of ocean is great, but small talk is not great unless love disguised. The tiny star in space, radiant light beyond our reach, is great to our eyes. Space includes all and is great. The blind eye is not great but the eye that apprehends stars in space is great, for there is love in the deep of space and in the star and in the tiny eye that sees.



Light of Stars



Have you seen the white faces, the stars on wall of night? Calm they seem, and cold, cold as Arctic light; hot they seem, burning bright into my eyes. New fires bloom there, and stars that lived and died long before an eye could capture light. Behind my prison sight, the sky seems phantom cold, spatial void unbridgeable. But there is more fire than prison eyes can see. Have you seen the cold sky warm to luminous shadows, patterns of things to be? Have you heard the cold clear call, the songs of distant stars? Behind this bloom of lights, voices sing and whispered stories come of deeps beyond, and futures holy light.

The Wind from Space



The Sun's Handmaidens — The Creative Life of the Universe





Paradox of Personality Light

The paradox, the yes and no of things is pervasive. It's not just the transcendent that is intellectually elusive. The child asks, "What is a flower?" How can we answer? How deeply do I know what a flower is? Yet we try to answer.

What is a personality; what is the definition and the limit? We say it is vehicle, that it is a mask, that it's on the surface of things. Then we say all is one, so the soul and personality are one. But there is time we say, and Saturn's rule is the root of this separation. Yet we sense that time is an illusion, and for those who love, "time is not." We then find no clear dividing line between spirit and matter, between personality and soul, no place where personality ends and soul begins.

The mask we call personality is deceptive. And if the mask speaks of the mask, how could it be other than deceptive? Yet, to the degree that personality is integrated with soul, the mask is true. There is no mask in honesty, in wholeness, in unity – and unity is the essence of all. Yet, the most transcendent unified light still uses a form. And if a human form and human symbols are used, some degree of imperfection lingers, an element of deception.



Where then is personality, and where soul? Among actual humans, I do not know if I've ever met a personality. I've seen faces in degrees of radiance and faces transmuting pain. But in all this alchemy, no personalities like the mental construct. Today, I suggest there is no category of personality rapport and or soul rapport. It may be convenient to speak of them, but they are not what is before our eyes. The existence of personality is factual, but it is not true. Before our eye is an exquisite play of light and shade, a world of gradations in flowing colors and shapes. The persona and its provincial and cosmic matrix are worlds of dancing lights, bits of energy with star-like distance between the points. The soul is the indefinable light that holds these stars in place and feeds their life.

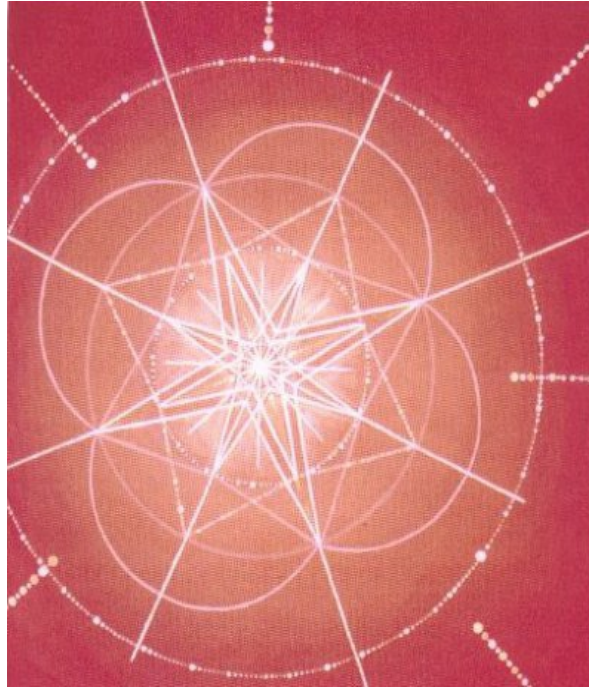
The shine of personality is attractive. But it is somewhat like a moon, shining with borrowed light. Its real beauty is not in the form at all, but in the soul shining through. Personality then, is love in disguise. Virtually everyone I meet in the normal course of life looks well attired to me. For they do not speak the language of personality only, they speak also the language of the soul. They do not always know they speak it, even when they do it very well. I hear the voice behind the voice. They cannot hide it; it is the nature of things. I see where the gleam in the eye comes from, even though they have forgotten to explicitly mention it.

Seeing Rain



Heavy California rain today, a cold gray sky. The air feels pure and clean even in the city. It also rains in Afghanistan. It rains on the terrorists and on the children bent over the Koran. I know, in time, the rain will wash away the blood. I do not know, I cannot think, how they see the rain now, or if they see it. I do not think they see how much higher its origin is than books called sacred. In the West, we also bury our heads in a book; I do not know if many will lift their heads to see. God knows the gleam of rain and the drip of its voice is intense. Do they not hear its painful beauty in the dark just before sleep? I am commanded by rain and by a thousand such voices daily. I know the gleam of it must come to the most hardened and lost soul, but how many ages hence? It rained in Babylon thousands of years past, not much, but how many drops of heaven do we need? I pray for rain, and for eyes that see.

Your friend SAM: Saturation, Affirmation, Mentation



Everyone lives in the often difficult aura of the world, in the aura of nations, groups, families, associates, and friends. People vary considerably in their sensitivity to these auras, some more “open hearted” people are especially prone to absorb energies from the surrounding ocean of human emotions. Many of us are mediumistic, psychically sensitive, or resonant to this surround. In general, it is the “heart type” that is most subject to the collective and individual auras that make up their personal surround. The devotee, the artists, and certain types of educators and “people persons” are especially sensitive. Such sensitive people can become debilitated, disrupted, or weighted down by the heaviness of what comes upon them in the normal course of life. By contrast, it is the “head type” that is somewhat less subject to the auras of other persons – the active mind providing a measure of insulation that makes them less vulnerable. Yet even head types can be very sensitive to the surround, just not as keenly as their brothers of the heart.

One must remain sympathetically in touch with others and compassionate toward the world, so it is not advisable to attempt to isolate ones self completely – an impossible task in any case. Nevertheless, there are certain actions that we

can take to soften the impacts and help us stay in a more healthy state, despite the difficulties of the world and people.

To render this memorable, let us call it “SAM,” that being an acronym for “Saturation, Affirmation, and Mentation.” Let us elaborate these three.

Saturation

“Saturation” is both the nature of the problem and, at the same time, a solution. When sensitive, we become saturated with the surrounding energies of persons and circumstances – we absorb them like a sponge. That is, we are apt to do so if we are not already saturated with something better – something benevolent and deliberately chosen by us. One way of attaining the necessary saturation is reading. For instance, if we fill ourselves with inspirational reading, with something that is attractive, uplifting, enlightening, then that “fullness” will tend to prevent us from absorbing too much of the world and persons. For this to be effective, the reading should be frequent, persisted and over a considerable period of time – it should be something that we want to make a part of us, something that we will then carry with us at a subconscious and sometimes conscious level.

Affirmation

Affirmation is one of the most powerful forms of meditation. Find, memorize, and take to heart a brief and bold formula that begins with phrase “I am...” This should be brief, because that makes its use more powerful and when brief it is easier to use frequently. This should be a metaphysical formula. An example is:

“I am a point of light within the mind of God, I am a strand of loving energy within the stream of love divine.”

Needless to say, the effective use of such a formula requires feeling, one must put ones full self into it, speaking with conviction. Speak it from the deepest level you can meditatively access. Act as if what you are affirming is a realized fact in your personal consciousness. Used often, and well, such a formula will tend to dissipate the lower energies that we may have absorbed.

Mentation

There are two parts to mentation– we could call them Limited and Unlimited.

Limited: Use more of your head and less of your emotions. It is on the emotional level that we are most vulnerable. The mental level can and should be a quieter and more illuminated place. For example, you are assisting someone who is in trouble. The scientist in you actively seeks clear understanding and is thinking about how best to handle the situation. There is a challenge here, and you are mentally intent on rising to meet it. You are not to be a mere dumping grounds for the others woes — instead you are mentally and spiritually present and full of solutions. You are the remedy, the health, and the cure and it is this that your mind will be vibrant with.

Unlimited: I've suggested above that the mind should be a quiet and illuminated place. The light of the mind descends from the intuitive realm which is, in fact, a great world of light. One of the basic revelations in that light is the fact of the unlimited nature of life and of the soul, and there also is the knowledge that Good will inevitably triumph. No matter how horrific the person or circumstance is that confronts you, the fact is that they will be transformed toward the good and ultimately attain the well being that waits for them. It may not be soon, and you may or may not be the one who turns the key for them — but it will come. This last “remedy” is the most difficult to appreciate and apply. I've defined the “Unlimited” here in a somewhat abstract way. I will close with a passage from Walt Whitman who offers us a definition of the same in more concrete terms which may help us get a feel for what is being said.

“I saw the face of the most smeared and slobbering
idiot they had at the asylum,
And I knew for my consolation what they knew not,
I knew of the agents that emptied and broke my brother,
The same wait to clear the rubbish from the fallen tenement,
And I shall look again in a score or two of ages,
And I shall meet the real landlord perfect
and unharmed, every inch as good as myself.
The Lord advances, and yet advances!
Always the shadow in front! always the reached
hand bringing up the laggards!
Out of this face emerge banners and horses—
O superb! I see what is coming,
I see the high pioneer-caps—
I see the staves of runners clearing the way,
I hear victorious drums.”

The Defining Moment



In austere beauty, the awakening and defining moment—Light falls from the apex of spirit and rises from the depths. The voice of God kills and resurrects, cutting through darkness with undeniable affirmation.

Someone asked, “What is heaven?”



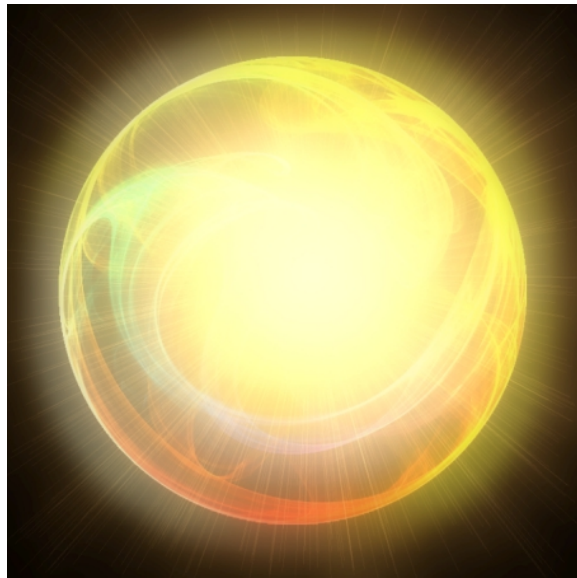
Well, surely heaven is not what most people think and imagine. It's not the singing of old church hymns and, if heaven had walls, they would not be decorated with the plump cherubs of old paintings. Of angels I have no doubt there are many, though minus the feathery wings of Earth's ornithological types. That is the trouble with the way humans picture heaven as it becomes a projection of the earthly imagination. Surely, there are no towering churches or collections of virgins for the would-be resident.



Now that said, there is a consensus in many esoteric works that the mind and emotions, being exceptionally creative, means that all these things are collectively created on a psychical level. So whatever people imagine heaven to be—personally and collectively—that it becomes for the persons who participate in that thought form. So one can easily see how—in the psychical world—crowds of

devoted followers gather around their Jesus or Buddha to hear the repetition of sermons. But all this are structures, forms of the earthly experiences projected, as it were, into the skies of the “heaven worlds –” in modern terms, an illusory matrix.

As I have it, all this described is not heaven but a collection of human counterfeits, the very same counterfeits one meets with in the minds of humans generally. How then to elevate the term and concept “heaven” beyond its usual earthly import? “Structures,” which is to say forms and materials, are the stuff of worldly life. But there is something else, something truly spiritual, that casts its luster over, in and through the earthly world. A useable word for this is “archetype.” There is a pattern in and through and behind everything, an archetypal beauty being the soul of every form. Truly perceived, life in the external world becomes a window through which the real heaven can be seen. It is not structure, but the creative energy and consciousness behind.



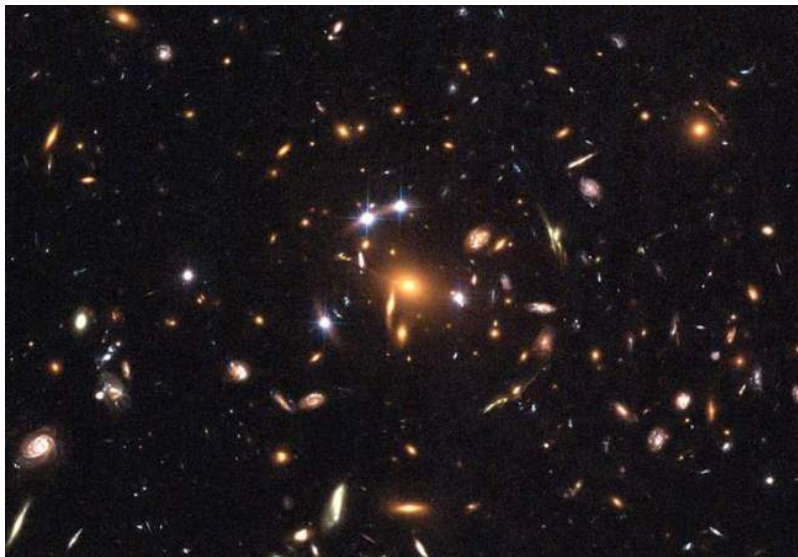
The nearest analog to heaven in the objective world is light, color, sound, and geometry. These mirror the archetypal pattern on which all is based. To put it otherwise, the soul of everything exists as a living dynamic archetype in spirit, and that includes all that every individual is in their deepest self. The archetype of thought, emotion, consciousness, nature, and of the entire cosmic expanse, all exist in “heaven.”

“Hell” is in the life here on Earth, and heaven also, when we can see through to it. That being the case, we need not wait for death to know what heaven is,

because it is present now within and about us. It is a living presence in and through us and in and through all things. So then, yes, it is Consciousness—a whole rainbow of consciousness. All that people love and cherish about external life is the shadow of real life, the life called “heaven.” Not one good thing in world—in past, in present, or in future time—not one good thing is ever lost. The good unfolds always in an infinitude of wonder that is life. The heart of all is good beyond dreaming and it lies open before us now and through all the lives and deaths on which our spirit rides.

[Click and explore here.](#)

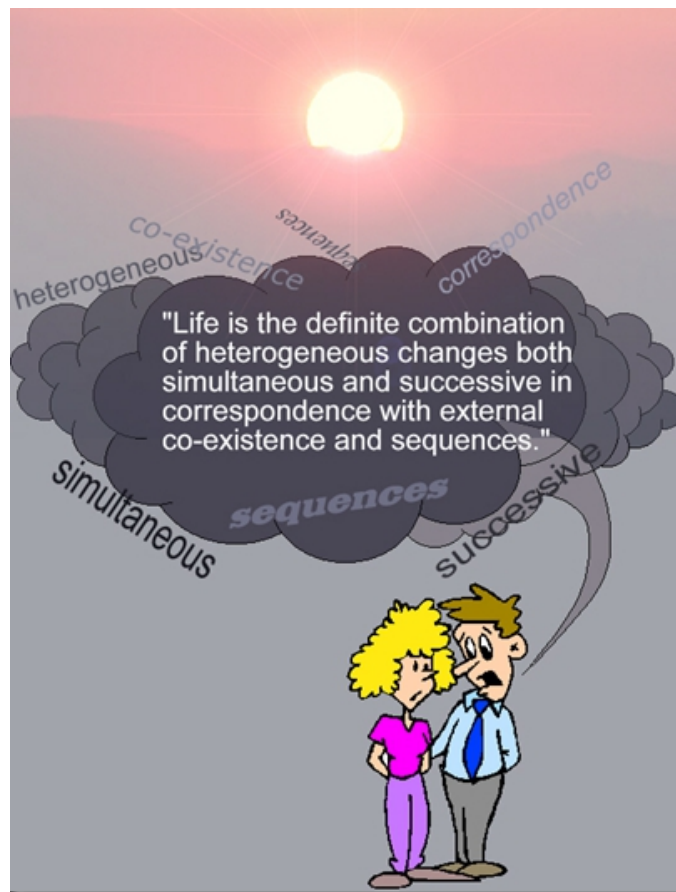
The Relativity of Galaxies and Body Heat



The cosmic, the universe, the all beyond yet inclusive of Earth, the vast ocean of energy-matter; the misty turn of galaxies and suns, bright lights and luminous clouds and further on, unfathomable curtain of night; so many well designed flames, so many mysteries of light; and here below we focus small, reduced, microscopic, with body heat no match for stars. Or more, we find it so by our binding in time, by animal nature, by blood, by minute psychologies and small pains, troubles rendered in large illusions, yet not one such visible from Space.

But thought of the universe is more magical than time and lights brain with new fires; so then, small links to great and the sunlight spaces of the cosmic worlds are as close as love.

Metaphysical People are somewhat Crazy



Most metaphysical students I've met are somewhat crazy. The more materially oriented are also crazy, but their craziness is less complex, less sticky, less profound. The average man's craziness does not blaze like a full moon. Perhaps I'm crazy to think thus, but if so there's a bit more evidence for my case.

Most human crazy-making activity arises from negative emotions and lack of illuminated thought that would make better spiritual alignment possible. We learn to think, and if we are clear, focused, and orderly about it, we may begin to find our way out of the thought-maze, and learn to reject much that then shows itself to us as childish and impossible.

Clear thinking operates under the sunshine from our higher or spiritual nature. Then, our mind would not simply be intellect in the conventional sense, but a "mind of light."

Research and Esoteric Respective on DNA, brain, and body



To summarize the esoteric perspective in modern terms, brain and DNA are the physical nodes of a multi-dimensional matrix of energy. The energy matrix is composed of etheric, emotional, mental, and spiritual fields. These are the extensions of our “psyche” or identity that stands behind and works through—and are functionally integral with the physical body, brain, DNA, and glandular system. Emotional, mental, and spiritual consciousness exists as energy fields that are, in essence, independent of the physical body (as in after death condition) but dependent on the body while in physical embodiment.

So brain and DNA are not a fundamental cause but secondary causes. This is apparent from a study of the ageless wisdom, but what may not be so apparent is the extent to which this understanding is starting to shift the orthodox scientific perspective—at least so far as many pioneers of science are concerned:

“DNA might be the ultimate “Dynamic Noetic Antenna” Dynamic meaning vibrant, evolving, systemic; Noetic meaning knowledge, pattern, recognition; and Antenna meaning antenna, receiver, tuner. Maybe DNA is nature’s version of a profoundly complex radio-like circuit that receives information rather than

creating it. Of course, it will create information too, but it may be designed to selectively register and read electromagnetic patterns in the body and beyond. “

The Living Energy Universe, Gary Schwartz, Ph.D & Linda Russek, Ph.D“

“Through the research of Dr. Lipton and other leading-edge scientists, stunning new discoveries have been made about the interaction between your mind and body and the processes by which cells receive information. It shows that genes and DNA do not control our biology, that instead DNA is controlled by signals from outside the cell, including the energetic messages emanating from our thoughts. Using simple language, illustrations, humor, and everyday examples, he demonstrates how the new science of Epigenetics is revolutionizing our understanding of the link between mind and matter and the profound effects it has on our personal lives and the collective life of our species.”

The Biology of Belief, Bruce Lipton, PhD “beliefs and emotions can trigger the expression of DNA strands.”

The Genie in Your Genes Dawson Church

See also:

The Living Matrix Movie Trailer

And...

The Chakras and the Human Energy Fields, Dr. Shafica Karagulla “...emotional and mental diseases are associated with specific imbalances or disturbances in the chakras and human energy fields.”

The Biology of Belief | IONS Library | Institute of Noetic Sciences Addenda: Some References to Peer Reviewed Journals“

“Because of four major clinical, prospective studies done in three countries, and a host of papers published in peer-reviewed journals, the near-death experience today is the number one choice of scientists worldwide to study consciousness itself...Medical schools and medical personnel in country after country are now acknowledging this: that the near-death experience is real, valid, and verifiable – a condition they must deal with – that defies what is known medically about the human body and the brain/mind assembly.”

Fingerprints of God: What Science Is Learning About the Brain and Spiritual Experience
By Barbara Bradley Hagerty

“Existing research is mainly in the disciplines of medicine, psychology and psychiatry. Interest in this field of study was originally spurred by the writings of Jess E. Weiss (combat veteran who collected near-death testimony from soldiers in World War II), Dr. Elisabeth Kübler-Ross (psychiatrist), Dr. George Ritchie (psychiatrist), and Dr. Raymond Moody Jr. (psychologist and MD). Moody’s book *Life After Life*, which was released in 1975, brought much public attention to the topic of NDEs. This was soon to be followed by the establishment of the International Association for Near-death Studies (IANDS) in 1981. IANDS is an international organization that encourages scientific research and education on the physical, psychological, social, and spiritual nature and ramifications of near-death experiences. Among its publications are the peer-reviewed *Journal of Near-Death Studies* and the quarterly newsletter *Vital Signs*.”

Frequently Asked Questions About Near-Death Experiences

Near-death experience in survivors of cardiac arrest: a prospective study in the Netherlands

“Because of four large clinical studies done in three countries, and a plethora of papers published in peer-reviewed journals, it can now be said that the near-death phenomenon is not caused by conditions such as: oxygen deprivation, carbon dioxide in the blood (hypercarbia), optical illusions, temporal lobe excitation/seizures, drug-induced hallucinations, depersonalization, dissociation, reliving birth trauma, culture dependence, dying brain theory, self-fulfilling prophecy, visual deception, or any other known cause. No critic or skeptic of near-death states has ever studied or researched the entire phenomenon as it occurs – which covers the conditions involved, the full slate of scenario elements, how that effects the individual, and the pattern of physiological and psychological aftereffects that tends to be lifelong. . . with both adults and children, including babes being born, after birth, toddlers, and the very young (who talk about their experience when proficient at language, or draw or act it out).”

The Near-Death Experience

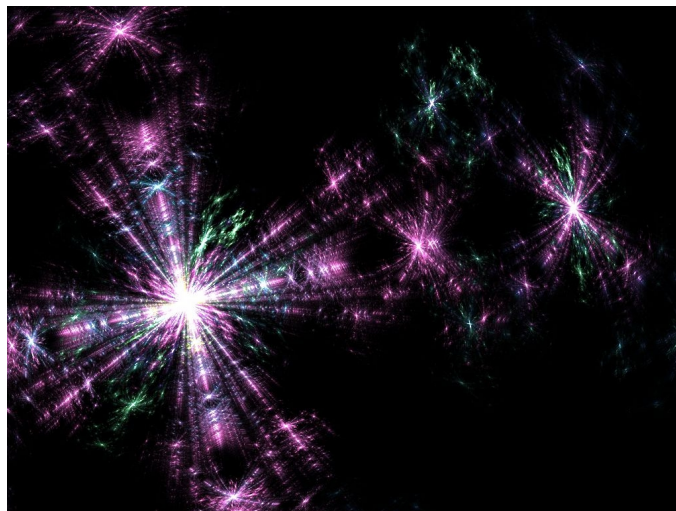
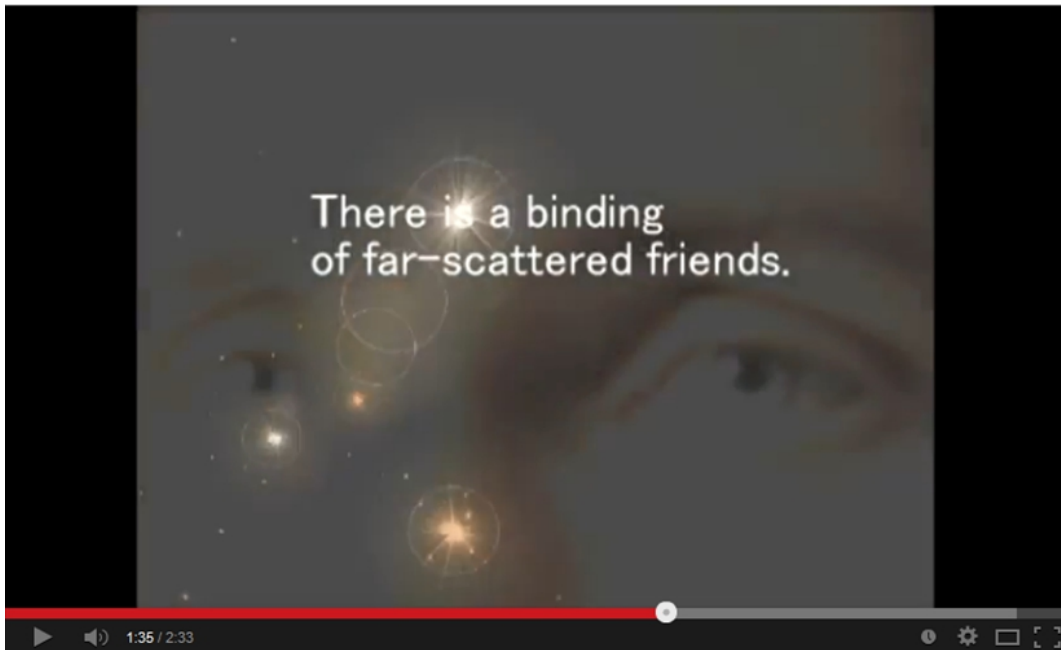
Mysterious Words

I create letters, blends, sounds, spaces, waves... I've watched the play from childhood. I remember how the play came, dreamlike, automatic... watched now from a distance I see the faint stirring of purpose in it. There was a hidden singing not mentioned in the grammar books. The unfolding syntax still looks magical as if by angelic help. But now we come to divinity manifest in consciousness, and the meaning of it.



Before words, worlds, kingdoms, I am amazed. Words spring spontaneously into sound, each as mysterious as my forgotten first word. I cannot find the full depth of their silent origin anymore than I can find the full depth of space. I know the subatomic structures of the brain do not yield the secret of words; their shapes and sounds are more spacious and multidimensional. I follow the sounds, and am alive in the creation and in the origin. I create with words and am created by them. I feel their musical patterns move from spherical to complex geometries, becoming vital spinning stars, life forms, the shapes of thoughts in space. I try to mirror the world of original patterns; it is impossible art, but full of joy.

Mysterious Friends



Calls to Hidden Realms



All the chains of thought and words, the countless sounds and songs of our inner life, all make calls to hidden realms. Common words reinforce the common bondage, while the higher ones call to freedom and life. In words, these bodies of thought, a secret life and help is woven, and a beautiful magic lives in the spark between word and meaning.

The mediators of mystic potentialities surround us. I believe the most sacred invocations may slip unexpectedly into your voice and the voices of friends. See how a song repeats, how the lyrics come rounded with magic appeal, how the words hide joyous scriptures just beneath... I feel the most secret musical formulas are calls that set lines of light dancing in the air, lines of communion along which run the colors of love for all that is luminous and beautiful. They thread instantly across mountains and seas, binding the most remote points in creative intimacy. There are voices in the lattice of lights, a vibrant intercourse, a comprehension that is the archetype of speech.



Table of Contents

Morphing with Light.....	2
Magic and Meaning.....	3
Intellect and Intuition.....	5
Subjective and Objective.....	6
Home and Family.....	8
Popular Appeals.....	9
Cults.....	10
Human Chaos.....	13
The Future.....	14
Sphere of Life.....	15
Self-centered Metaphysics.....	16
Child of the Past.....	18
Love, Desire, and Broken Hearts.....	20
The Paradox of Self Love.....	21
Divine Feminine.....	23
Words and Wind of Silver.....	24
Romance.....	25
Media Bias in the Thought-free Zones.....	26
Bags, Boxes, and People.....	27
World Events and the Forest of Scorpions.....	28
Stop Words.....	29
Instant Versus Painstaking Forgiveness.....	31
Lifeless Gray Worlds.....	32
“Spiritual” Materialism.....	33
The “O” in Opinions.....	34
The Provocative Christian Time Machine.....	35
Darkness Defined.....	36
Renunciation.....	37
The Scope of Evolution.....	38
The Builders of Fires.....	40
Skin.....	41
No-System.....	42
The Descent of Energy.....	43
The Body of Teachers and Teachings.....	44
Words Darkly Illuminated.....	46
Concepts like Tinker toys.....	47
Pseudo Spirituality.....	48

Paradox.....	49
A Dream of Long Ago.....	52
Disappearance and Levitation.....	53
Races, Differences and Unity.....	54
The Dramatic Dragon.....	56
Multiple-choice Meditative Semantics.....	57
Speaking From What We Are.....	59
Real and Unreal, Subjective and Objective.....	60
Fundamentalism.....	61
Practical Relation to the Transcendent.....	63
Old and New.....	64
Deeper Causes.....	65
Identification with a School of Thought.....	66
Where the Semantic Sidewalk Ends.....	68
Desire in Absolute and Relative Perspectives.....	69
Simplicity and Complexity.....	70
Impersonal Misconceptions.....	71
The Active Enzyme Lemon-Freshened Junior High School Witch.....	72
A Partial History of Attempts to Construct Interstellar Transport Using Small Pieces of Recycled Paper.....	75
The Transpersonal Semantics of "and".....	76
What Religion are You?.....	77
Fidelity in Transmission.....	78
Childhood's Moonlight.....	79
The View from Above.....	80
Hyper-Space Flowers.....	81
Silver Shadows.....	82
Deeper Questions.....	83
Playing with Numbers.....	85
Mantra: Sound Effects.....	86
Mantra Defined.....	87
Heart and Head.....	89
Sunflower Cosmos.....	91
Sunflower Motivations.....	93
Geometry of Consciousness.....	94
Masquerade Parties, Messages, Transformations.....	96
Fiery Personality.....	97
The Veil Between Worlds.....	99
Science and Magic.....	102
Transcendental Music.....	104

The Sky from Earth.....	105
New Life, New Love, New Words.....	106
Beyond what We Imagine.....	107
The Beginning of Life.....	108
Extra-sensory Love.....	109
On the Timelessness of Love.....	110
Song Writer's Intuition.....	112
Worldly Reflections.....	114
Flowers, Fanatics, and other Distances from Divinity.....	115
True Notes.....	116
Sun God in Practice.....	117
Flower Templates.....	118
Initiation into Light.....	119
Fire of Achievement.....	120
Death Paradox.....	121
Giving up and Acquisition.....	122
Pain, Chaos and Future Light.....	123
Pervasive Quotations.....	125
Omnipresent Centers.....	127
Beauty as Transformative Power.....	128
The Hyper-dimension of Things.....	129
Phenomenal and Spiritual Perception.....	130
Intuitive Vistas.....	131
Shocks of Beauty.....	132
The Deep Significance of Definitions as Arrows.....	133
Meditative Translating—Verbal and Conceptual Adaptation.....	135
The Death or Resurrection of Words.....	137
Acting as If.....	138
The Scope and Limits of Intuition.....	139
The Essence and Body of Thought.....	140
Through Eyes of Light.....	141
Double Maya.....	142
The Turn from Night to Day.....	143
Teachings as Catalyst.....	144
The Door of Everything.....	145
Breathing in and Out.....	146
Finding our Work.....	147
Behind Words and Thoughts.....	148
Flowers and other Hyper-space Doorways.....	149
Physical, Psychic and Mystical Perception.....	150

External Knowledge and Intuition.....	152
Miraculous Unnoticed Synchronicity.....	154
Life as Meditation.....	155
Initiative and Initiation.....	156
Interpersonal Resonance.....	157
Transpersonal Semantics.....	158
Magic Resonance.....	160
Basic Physics—Basic Metaphysics.....	161
Interior Adventures.....	162
Most Like God.....	163
Ellipsis and Etcetera.....	164
And God said: "Relativity, degrees, strata, spectrum, etc.".....	165
Truth and truth—a limited rendering.....	166
Where Meaning Is.....	168
Like the Best Morning of Life.....	169
Dead Words.....	170
Dream Radiance.....	171
A Dead Person Musings.....	172
Secret Sunlight in Troubled Times.....	173
Sacred Ethereal Pressures.....	174
The View from Childhood and Space.....	176
Perceptions and Being—Light of Worlds.....	177
Infinite Divinations.....	178
To Become what We Are.....	179
Beautiful Death: A Glimmer of Will.....	180
The Esoteric Landscape—a Difficult Journey.....	181
The Distance to Buddha and Christ.....	183
Information Overload: Tests of Discrimination.....	184
Past and Future.....	185
Freedom and Joy.....	186
The Eyes of a Lost Love.....	187
The Long View of Life and Death.....	188
The Faces of Christ.....	189
Bridge of Beauty.....	190
Fire Self.....	191
Arc of Light.....	192
Spatial Sparkles.....	193
The Voice of Dreams.....	194
The Feel of an Unfamiliar Kingdom.....	195
The Fall and Rise of Light.....	196

Sun Service.....	197
Love of Forms.....	198
Sky and Earth Full of Light.....	199
A Nimbus for All.....	200
The Saint Makers.....	201
Psyche: the Fiery Angel.....	204
Behind the Mirrors of Illusion.....	205
Psychologies and Pathologies of Absolute and Relative.....	206
On Apparent Nothingness.....	208
My Imaginative Church.....	209
Up from the Law of the Jungle.....	210
Beautiful Faith and a Multitude of Sins.....	212
The Gift without Name.....	214
Fire and Crystal.....	215
Quantum Brain.....	216
Small and Great.....	217
Light of Stars.....	218
The Wind from Space.....	219
The Sun's Handmaidens— The Creative Life of the Universe.....	219
Paradox of Personality Light.....	220
Seeing Rain.....	222
Your friend SAM: Saturation, Affirmation, Mentation.....	223
The Defining Moment.....	226
Someone asked, "What is heaven?"	227
The Relativity of Galaxies and Body Heat.....	229
Metaphysical People are somewhat Crazy.....	230
Research and Esoteric Respective on DNA, brain, and body.....	231
Mysterious Words.....	234
Mysterious Friends.....	235
Calls to Hidden Realms.....	236